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THE  
**RELIGIOUS MONITOR,**

AND  
**EVANGELICAL REPOSITORY:**

**DEVOTED TO THE PRINCIPLES OF THE REFORMATION,**

**AS SET FORTH IN THE**

**Formularies of the Westminster Divines,**

**AND WITNESSED FOR BY THE**

**ASSOCIATE SYNOD OF NORTH AMERICA.**

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**REV. JAMES MARTIN, EDITOR AND PROPRIETOR.**

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Thus saith the Lord, stand ye in the ways and see and ask for the old paths, where  
is the good way, and walk therein, and ye shall find rest for your souls. Jer. vi. 16.

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**ALBANY.**

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THE

# RELIGIOUS MONITOR,

AND

## EVANGELICAL REPOSITORY.

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OCTOBER, 1837.

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### ART. I. *The Character of Paul.*

(Continued from page 130.)

II. Let us now enquire into some of the more minute and discriminating features in the character of Paul.

1. He was distinguished for humility. This may be considered as a virtue peculiar to Christianity, as it had no place in the most approved systems of morality among the Heathen. Every genuine Christian possesses it, and we have no reason to doubt that it shone in the conduct of all the apostles. But there are some circumstances which render the example of humility in Paul brighter and more deserving of our attention. The Pharisees were notorious for their pride, ostentation, and contempt of others; and our apostle, before his conversion, appears to have been strongly infected with the characteristical vice of the sect to which he belonged. The high office to which he was raised, the extraordinary revelations made to him, the eminent gifts with which he was endowed, the great sufferings which he endured for Christ, the abundance of his labors and the uncommon success with which they were crowned, not to mention his attainments in Christian knowledge and experience, were but too apt to kindle those embers of pride and vain-glory which remain hid in the hearts of the best men on earth. But he watched over these with the utmost jealousy, and by Christ strengthening him, he was able to keep them under. Instead of dwelling on the numerous proofs of his humility, it may be more profitable for you, and more illustrative of his character, to point out some of those means by which he was able to check and subdue the opposite principle which once reigned uncontrolled in his breast. In the *first* place, he cherished a habitual recollection of what he had been during the time of his ignorance and unbelief. Often do we find him holding this mirror up to his eyes in public, and we may believe he did the same in private. Whenever he had occasion to mention the honorable function to which he was called, or the exertions which he had made in it, he takes care to draw this shade over his eyes, as you may see in the verse next our text: "For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." This hum-



bling fact he introduces into each of his public apologies, and, what is more striking, we find him introducing it into one of the last epistles which he wrote. And how does he speak of it? As if it happened only yesterday, and as if he never had confessed it and mourned over it before; "I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, a persecutor, and injurious." (1 Tim. i. 18, 19).—*Secondly*, When he enjoyed that ecstatic vision referred to in 2 Cor. xii., he tells us, "Lest I should be exalted above measure by the abundance of the revelation, there was given me a thorn in the flesh." Some think he refers here to the ebullitions of that sanguine temper which was constitutional to him, and by which he was apt to be hurried into acts that grieved him. It is more probable that it was a bodily infirmity which impeded him in his public teaching, and rendered it less pleasing to his hearers. But whatever it was, he improved it as an antidote against pride, and a motive for constant dependence on divine aid; and accordingly he declares that he would "glory," not in his sufferings, or escapes, or revelations, but in his infirmity. *Thirdly*, The fickleness of those among whom he had labored, and their ungrateful requital of his services, helped to keep him humble. The Christians in Galatia who despised not the "temptation which was in his flesh," but received him "as an angel of God, even as Christ Jesus," and who would have "plucked out their own eyes and given them to him," when he first preached the gospel to them, suffered themselves to be so bewitched as to throw away "the liberty wherewith Christ had made them free;" and when he stepped in and would have undeceived them, they counted him an officious intermeddler and an enemy. The same kind of treatment he met with from the Christians at Corinth, to whom he had preached the gospel "with demonstration of the Spirit and power," and imparted a variety of supernatural gifts, but who, on his departure, suffered his character to be injured and his gifts disparaged by certain foolish, airy, and tumid teachers who, to accomplish their own selfish ends, had insinuated themselves into their affections, and abused their Christian simplicity. He must be fond of applause indeed, who sighs for that which has been lavishly sprinkled on the most worthless, who is willing to be made a king to-day at the expense of being stoned to-morrow, who glories in being now saluted as a god, at the risk of being anon devoured by the worms that worship him. In the *fourth* place, he cherished a humble spirit by reflecting on his imperfections both in knowledge and practice. Though he was an apostle, though he had seen the Lord, though he had the gift of prophecy "yet," says he, "I know but in part, I prophesy but in part." If he could say, "With my mind I serve the law of Christ," he found daily reason to confess, "I find a law in my members warring against the law of my mind." And, with respect to his general character, he solemnly and repeatedly disclaims all ideas of perfection even in his best moments: "Not that I have attained, either am already perfect." In fine he had a habitual conviction that whatever was good about him was owing to the grace or free favor of God—a sentiment deeply engraven on his mind, and which he expresses twice in the verse before us.

By these and similar means the apostle repressed the emotions of pride, and grew in humility in proportion to his growth in knowledge and in all goodness. When it was necessary for him to speak of himself, he takes care that his language should be such as not to provoke



vain-glory either in his own breast or in that of others. Has he occasion to speak of his office? It is the grace of apostleship. Of his qualifications for it? They are gifts. Of his having labored abundantly in it? "Not I, but the grace of God in me." Of his success? It is God that giveth the increase. Of his sufferings? He had borne them through Christ strengthening him. From the same principle we find him often using the plural number, and speaking in the name of his brethren, when he describes actions and qualities which were peculiarly his own. If he ever adopts language which appears at variance with his usual modesty, it is by constraint and for the purpose of silencing those who aimed at injuring the gospel by detracting from the credit of his ministry. On such occasions, instead of being puffed up, he appears humbled at being obliged to assume the style of his detractors. And withal, there is such an ingenuousness and frankness in his apology, such a delicate raillery and chiding of his friends for reducing him to the necessity of saying what, though true, ought to have come from other lips, that every one must perceive that his temper was equally abhorrent of vain boasting and of affected humility. "I am become a fool in glorying; ye have compelled me; for I ought to have been commended of you; for in nothing am I behind the very chiefest apostles though I be nothing." (2 Cor. xii. 11.) The finest moral description falls short of this natural burst of feeling. In reflecting on what he had said he is covered with blushes; seeking to relieve his mind from the confusion and embarrassment which he felt, he is gradually led to use language even higher than what he had formerly employed; upon which he sinks at once to the expression of his native humility, wrapping himself in the mantle of self-denial and devout abasement. He begins by acknowledging that he had spoken as "a fool," and ends by acknowledging that he was "nothing."

2. The next feature of his character to which I would call your attention is disinterestedness. In taking up the cross of Christ he learned to "deny himself," and the whole of his subsequent conduct afforded a bright example of the purest and most disinterested benevolence. It was under the influence of this principle that he formed the resolution, upon which he continued to act during his ministry, of waving the right which he had, both on the principles of reason and revelation, to be supported by those whom he taught, and of sustaining himself and assisting his companions by exercising the trade of tent-making which he had acquired in his youth. His reasons for this were as wise and generous as the practice itself was disinterested. He felt averse to be "burdensome" to any—he was anxious to convince the heathen that regard to their spiritual advantage was his only motive for coming and remaining among them, and he was determined to preserve his independence as a servant of Christ by avoiding whatever might seem to prevent him from using the utmost freedom in admonishing and reproving the converts which he made by his preaching. Itinerant teachers who lectured for money were to be found at that time in all the cities of Greece. As the Pharisees "devoured widows' houses under the pretence of long prayers," so there arose at an early period among the Christians mercenary individuals, who, "for filthy lucre's sake," taught things which they ought not, subverting whole houses, fomenting divisions, and creating factions; and such, alas! is the infirmity of human nature, and such the smooth arts which mercenary men practise, and the flattering unction which they apply to the humors of men, that they often gained

a greater ascendancy over the minds of the Christians than the most gifted and useful of the apostles. This appears from the severe but friendly irony with which Paul expostulates with the Christians at Corinth, who had suffered themselves to become the dupes of their selfish artifice. "Seeing that many glory after the flesh, I will glory also; for ye suffer fools gladly, seeing ye yourselves are wise: For ye suffer, if a man bring you into bondage, if a man devour you (eat you up), if a man take of you, if a man exalt himself, if a man smite you in the face." (2 Cor. xi. 18-20.) Knowing that he had a testimony in the breasts of those to whom he wrote, that his conduct had been the very reverse of this, with what boldness does he address them: "Receive us: we have wronged no man; we have corrupted no man; we have defrauded no man." (2 Cor. vii. 2.) But to perceive fully the advantage which his keeping himself free from pecuniary obligations gave him in refuting the calumnies of his detractors, and in putting to shame those who had lent a too credulous ear to them, you must consult the different parts of his epistles to the Corinthians in which he alludes to that topic. His experience of this gave him much satisfaction in reflecting on the resolution which he had at first adopted on higher grounds. (1 Cor. ix. 12, 15, 18; comp. 2 Cor. xi. 7-12.) By adhering to his original resolution, he also gave an example of disinterestedness to his brethren, and of industry to Christians in general, which we find him repeatedly pressing; (Acts, xx. 33-35; 2 Thess. iii. 7-12; Acts, xi. 28-30; xxiv. 17.) and he felt himself more at liberty to use exertions in procuring contributions from the Gentile churches in behalf of the poor saints in Judea, according to the engagement he had come under to the apostles at Jerusalem. (Acts, xi. 28, 30; xxiv, 17; Rom. xv. 25-27; 1 Cor. xvi. 1-3; 2 Cor. viii. ix.)

Two circumstances connected with this subject throw considerable light on that feature of the apostle's character which we are contemplating. In the first place, though he did not choose to depend for his livelihood on the churches which he served, yet he vindicated the right which the ministers of the gospel had to such support. He did not hold out his own conduct as an example which ought to be universally imitated; he did not speak of it in such a strain as, in the slightest degree, to disparage or throw a reflection on those who found it necessary, or who chose to act otherwise than himself. He did not even leave their conduct open to challenge, or to be defended by themselves; but, knowing that such a vindication would come with a better grace, and would have more influence from his pen, he applied himself particularly, and of set purpose, to vindicate the right of his brethren to be supported by those among whom they labored, on principles both human and divine. How different from the conduct of those who, imitating the Apostle according to the letter, in circumstances very dissimilar, show but too plainly, by their language, that they have not drunk deep into his spirit! In the second place, though he "did not desire a gift,"—though he had "learned both to suffer want and to abound,"—though he looked on it as his "reward" to "make the gospel of Christ without charge," and ordinarily acted on that principle, yet, whenever the assistance of others was requisite to enable him to discharge the high and indispensable duties of his office, or even to relieve him from great straits, provided it was offered cheerfully, and not as the price of his independence, he did not stand on the point of honor, nor proudly or cynically disdain the benevolence of individuals, or the contributions of churches. Nor did he seek to conceal any instances of this kind as if they had been dis-

creditable to him, or inconsistent with the general principle on which he acted. Hence, referring to the aid which he had received from the Christians in Macedonia when he preached to the Corinthians, he says to the latter, in his strong, but easy to be understood language, "I robbed other churches, taking wages of them, to do you service." (2 Cor. xi. 8.) Hence the frank and warm manner in which he bears testimony to the uniform attention and kindness of the church at Philippi, in acknowledging the receipt of a recent contribution from them: "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content. Notwithstanding ye have well done that ye did communicate with my affliction. Even in Thessalonica ye sent once and again unto my necessity. Not that I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound" (hold your hand—send me no more), "I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God." (Philip, iv. 10-20). Read the whole passage, my brethren, at your leisure. What a union of dignity with humility, of firmness with sensibility, of disinterestedness with gratitude, of the finest feelings of the man with the most ardent devotion of the saint! We see him standing as a priest before the altar, and laying upon it the gift which he had received from the Philippians as a free-will offering, the odour of which, after refreshing himself, ascended to heaven, mingled with the incense of his thanksgivings and prayers. The disinterestedness of Paul was displayed in the receiving, as well as in the refusing, of favors. What was the return he was prepared to make to these liberal Christians? He tells them in the same letter. They had given him of their substance; he was ready to impart to them himself. "Yea, and if I be offered (poured out as a libation) on the sacrifice and service of your faith, I joy and rejoice with you all."

The disinterested spirit of Paul did not appear only in his readiness to renounce every pecuniary claim. He was prepared, and stood always ready, to make a sacrifice of his ease, his health, his strength, his reputation, his life, in prosecution of his high calling, and for the advancement of the spiritual welfare of those among whom he labored; nor could their ingratitude and insensibility to his services cool the ardor of his generous determination to do them good: "I will very gladly spend and be spent for you; though the more abundantly I love you, the less I be loved." (2 Cor. xii. 15.) Nor was this disinterested benevolence confined to those who were Christians. If the maxim be just, "out of the abundance of the heart the mouth speaketh," then his unpremeditated reply to King Agrippa is a convincing proof of this. Struck with his fervent appeal to him, and with the character of his whole appearance and defence, the king could not refrain from exclaiming, "Almost thou persuadest me to be a Christian."—"I would to God, that not only thou, but also all that hear me this day, were both almost and altogether such as I am, EXCEPT THESE BONDS." O how gladly would Paul have continued to wear "these bonds,"—how gladly would he have withdrawn his "appeal to Cesar," and consented to "go up to Jerusalem, and there be judged," provided he could have obtained but half his pious wish! My brethren, if that sentiment, instead of lying in this despised book, had occurred in a Greek tragedy or a Roman story, or had it proceeded from the mouth of a Socrates or a Cicero, instead of that of an apostle, it would have been quoted an hundred



times in the writings of the age, as an effusion of the sublimest and purest benevolence. But, alas!—our wits have taste and feeling on every point but one.

How admirably qualified was our apostle for the work to which he was separated, by this part of his character! Wherever selfishness predominates, it mars every great undertaking. It must prove the ruin of every good cause, and lead to the dissolution of every society which is not held together by the palpable bonds of interest. Yet how general its prevalence in the world; so that we are forced to confess, that those systems of morality which are founded on it have their counterpart too exactly in the conduct of mankind, while all our better feelings revolt from their principles! How many humbling discoveries of it in the actions even of good men! How rare the instances of a person thoroughly and uniformly disinterested! The disappointments which he met with in this respect caused the most pungent grief to Paul. Hence his pathetic exclamation (which many, I am afraid, read without entering into the writer's feelings) on requesting Timothy to be sent to him: "For I have no man like-minded; for all seek their own, not the things which are Jesus Christ's." (Philip, ii. 20, 21.) *All!* how that word should thrill our hearts, awaken our jealousy, and cause alarm! If it was so in the primitive times of Christianity, and among those who were around the apostle, what must it be now and among us? Doth not the spirit say expressly, "That in the last days perilous times shall come: for men shall be lovers of their own selves?" (2 Tim. iii. 1, 2.) Next to disingenuousness and fraud, nothing was so abhorrent to Paul's mind, and so apt to excite his resentment, as selfishness, and the partialities to which it gives rise. It was, I am inclined to think, a conviction, or apprehension, that he discerned the working of this principle in the mind of Barnabas, which led him into that "sharp contention" which parted these dear friends, and hitherto most cordial fellow-laborers in the gospel; for Mark, whom Barnabas determined to take with them as the companion of their itinerancy, was his own "sister's son." (Acts, xv. 37-39, comp. Coloss. iv. 10.) But neither this circumstance, nor the consideration that his mother's house had been the asylum of the persecuted saints, (Acts, xii. 12.) appeared to Paul to be a good reason for choosing, as an assistant on a religious mission, a young man, who had formerly deserted them and the work through levity or selfishness. He remembered the words of his Divine Master, "Whosoever shall do the will of God, the same is my brother, and sister, and mother;" and he was taught by them, that, though Christianity does not burst asunder the ties of kindred, it requires of all its followers that they be guided by higher considerations in advancing its interests. This may throw light on the bold expression which we find him elsewhere using, when he is speaking of the obligations which believers are under "not to live to themselves, but unto him which died for them and rose again:"—"Henceforth know we no man after the flesh; yea, though we have known CHRIST after the flesh, yet now henceforth know we him no more." (2 Cor. v. 16.)

We shall pause here for the present. In what has passed under our review, we have seen convincing proofs of the power of the grace of God; but much remains yet to be seen. "To God only-wise be glory, through Jesus Christ, for ever. Amen."

[To be continued.]

ART. II. *A Sermon by the Martyr, James Guthrie.*

MR. EDITOR—As one of your correspondents is writing on the Presbyterians of the 17th century, if it would not interfere with that correspondent's plan I would like to see inserted the following Sermon of one of them, viz: the last which James Guthrie preached, who was lying in prison at the same time with the Marquis of Argyle, and, if I mistake not, was the first after him who suffered. How this Sermon came to be preserved so long, and afterwards published, Mr. Ebenezer Erskine gives the following account. EGO.

TO THE READER.—Perhaps it may be thought somewhat strange how a sermon of that great and good man, Mr. James Guthrie, once minister of Stirling, should come abroad about 77 years after his death, he having been crowned with martyrdom in 1661. The occasion of its seeing the light is as follows: January this same year I had occasion to be in company with my worthy and dear father and colleague, Mr. Alexander Hamilton, in the manse of Stirling, a few days before his departure to glory; and having heard that the sermon was in his hand, I took occasion to inquire at him about it. He told me that it was not at present in his custody, having lent it out to a christian friend about 18 miles distant, but allowed me to send for it—adding that he would be well pleased were it published. I asked him further of the way he came by it? To which he replied; that for what he knew, it had lien in the closet of the room where he and I were sitting, since Mr. Guthrie's incumbency, until one day he fell upon it as he was turning over some old papers which had lien there he knew not how long. Some days after Mr. Hamilton's death, I wrote for it accordingly, and that same authentic copy writ, as I was told, by Mr. Guthrie's own hand goes to the press. The only reason of its lying so long in obscurity beside me, is the throng of other work which necessarily devolved upon me in this place after the loss of my brother colleague, still intending when time allowed, to say something by way of preface; but the same strait continuing upon me, I am obliged, after all, through the importunate cries of many who have heard of it, to let it go with saying little or nothing. Only I regard it as a piece of honor, put on me in Holy Providence, not only to be the unworthy successor of that great man, but the publisher of the last sermon that ever he preached in the pulpit of Stirling; where it is my desire the same Testimony of Jesus, for which he suffered unto death, may be maintained unto the latest posterity.

What may be in the womb of this Providence, of the resurrection of Mr. Guthrie's last sermon, in Stirling, after it had been so long buried with him in the dust and rubbish, God only knows; and time must discover. Only considering the way of its resurrection and conveyance, it looks like a *Cry from the Dead* to the whole Land, but in a particular manner to the congregation of Stirling, upon whose watch-tower it was delivered. I have thought the manner of the conveyance of this sermon, to the public view, at this time of day, one of the curious links of the great chain of Divine Providence. The Reverend Alexander Hamilton, when he was but a youth, at the College of Edinburgh, from a just regard he had to the memory of Mr. Guthrie, and the cause in which he suffered, was excited, at the peril of his life, to take down, with his own hand, Mr. Guthrie's head, from the Nether-bow-port of Edinburgh; where it had stood, as a public spectacle, for about 27 or 28 years. This very same person is ordered, thirty-eight years there-

after, to succeed him in the ministry, and uphold his testimony in the pulpit of Sterling, for the space of 12 years. And although a good many ministers, both of the Presbyterian and Episcopal persuasion, had passed the manse of Stirling, since the death of Mr. Guthrie, yet none of them are directed to discover his farewell sermon in Stirling, until the same hand is employed which was honored to take down his head and to give it a decent and honorable burial.

I make no doubt but the above remark will appear whimsical and contemptible, as well as the Sermon itself, in the eyes of a generation of men in our day, "who are wise in their own eyes," but whatever may be the sentiments of men whose minds the god of this world hath blinded, yet the work of the Lord is honorable and glorious, and will be sought out of all them that have pleasure therein. Whoso is wise and observeth these things, even they shall understand the loving kindness of the Lord. But how awful is the certification to those who shut their eyes and ears against the appearances of God in his providential dispensation. (Ps. xxviii. 5.) Because they regard not the works of the Lord nor the operations of his hand, he shall destroy them and not build them up.

As some have been longing and crying for the publication of this Sermon, so I am apt to believe some others will wish it had been buried in silence forever. Neither need this appear strange. His testimony when alive tormented the men who then dwelt upon the earth to that degree as to stone this great seer in Israel, and afterward to imbrue their hands in his blood, and therefore it cannot be very easy or pleasant to those who are treading in the same steps, by attempting the burial of that cause, and work of Reformation, for which he suffered martyrdom, to hear his voice crying from under the altar, or his dying testimony again staring them in the face.

I make no doubt to say, it was the testimony of Jesus for which this faithful martyr, Mr. James Guthrie, suffered. What that testimony was will partly cast up from the following papers, both of them compiled by himself when drawing nigh to eternity. The Sermon was preached, Aug. 19th, 1660, and he was imprisoned the Thursday after; the other is his speech upon the scaffold the year following. By these and his other papers and contendings, contained in Mr. Wodrow's history, "He being dead yet speaketh" to the living; and it will be easy for the judicious and serious reader to see, who are in our day bearing up, and who are bearing down, the cause for which he contended unto blood. There is a loud cry raised against a few ministers who are associated together for reformation, as if they were schismatics and separatists, though they were at first shut out and separated from their brethren, because they would not abandon the word of their testimony, emitted for the covenanted Reformation of Scotland, sealed with the blood of this, and many other worthies. But in my humble opinion these only are to be deemed separatists, be they few or many who separate from the truth, and who do not hold the Head Jesus Christ and the order he hath established in his house. It has been made evident in the printed act and testimony, wherein the present judicatories, and the whole land have departed from that truth and order. The only thing demanded by these brethren, in order to an harmonious coalition, is the reformation of these corruptions and a purging out of those scandals by which the whole lump is in hazard of being leavened. Instead of a compliance with so just and reasonable a demand, further



and higher steps of defection are every year gone into, and measures laid by the last Assembly for burying them and their testimony both. Whether this be a holding fast deceit, and a refusing to return to the Lord, is easy to judge. And in this case the command is plain, (Jer. xv. 19,) Let them return unto thee, but return not thou unto them. When the reformation of corruptions, and the purging out of evident scandals is the only condition demanded; what can be the reason that it is not granted? One of the two it must needs be, viz: either because the judicatories will not, or else because they cannot, reform. If it be because they will not, they are to be withdrawn from as wicked. If it be because they cannot or want power, it says the key of discipline is taken from them, and that they are not Christ's officers and stewards. The discipline of Christ's appointment must needs be sufficient means for the preservation and reformation of his own house. In both these cases the judicious Owen is of opinion a church is to be separated from. The reason is plain because she is separate from the Head whom we are to hold at any rate, though it were to the loss of the communion of the whole world. I am apt to think that the too horns of the above dilemma are sufficient to overthrow Mr. Currie's voluminous Essay upon Separation, by which in the opinion of many he has destroyed those things which he formerly built up. But the fallacy and weakness of his reasoning and the injuries he has done both to acts of Assemblies and particular authors, I hope in a short time may be sufficiently exposed. Had I been favored with a sight of the manuscript before publication, and a few hours converse with my dear brother according to the wonted intimacy and freedom, without boasting I persuade myself it had never seen the light. I value the man. I am sorry for his conduct and pray for his recovery, but want of time, as was hinted above, and a fear of swelling the pamphlet, obliges me to forbear several other things I inclined to say. That the same spirit of God and of glory, which enabled the worthy author of the following papers to contend unto death, for the royal prerogative of his great Master, the only Head, King and Lawgiver of his church, may, in the perusal of his following testimonies, enter into the soul of every reader, is the prayer and desire of him who is thine in the work of the gospel of Jesus Christ.

Stirling, Aug. 14, 1738.

EBEN. ERSKINE.

A Sermon preached at Stirling by James Guthrie, on the Sabbath day in the forenoon, being the 19th August, 1660, upon the 22d verse of the 14th of Matth. He did also read the 23d and 24th verses of the same chapter, but had not occasion to preach any more, he being imprisoned the Thursday after.—Text—"And straightway Jesus constrained his disciples to get into the ship and to go before him unto the other side, while he sent the multitude away; and when he had sent the multitude away he went up into a mountain apart to pray, and when the evening was come he was there alone, but the ship was now in the midst of the sea tossed with waves, for the wind was contrary."

It is of purpose and by choice, in reference to the condition and trial of the times, we have resolved through the Lord's assistance to speak somewhat of this piece of trial and of the storm wherewith the disciples of our Lord Jesus Christ were exercised at sea; and the rather we have chosen to speak somewhat of these words, because they were the choice of a very precious and worthy man to speak of in a day of trial, I mean of that eminent servant of God, John Knox, whom the Lord did

help to be a most eminent instrument of the reformation of the church. We shall not much stand on any particular unfolding of the branches of the text, but take them as they in order. The thing we desire you first to look to is how the story that is recorded in these words is knit with those that go before, for we will find them knit together by many of the Evangelists, viz. the story of the glorious miracles wrought by Jesus Christ the Lord, in feeding so many thousands of people with a few loaves and a few fishes, after this, that sad trial which the disciples met with at sea. They are knit by the Evangelists Matthew, Mark and John, after that the Lord Jesus Christ had preached to the people and his disciples, and had fed many thousands with a few loaves and a few fishes and had manifested much of his power and glory, ("he constrained his disciples to get into the ship and to go before him unto the other side, while he sent the multitude away,") that they should not for a season hear any more of his doctrine or see any more of his miracles. That we may lay a foundation for somewhat for your edification, First, it may be inquired why it is that he sends away both his disciples and the multitude at that time, and would have an interruption of his doctrine and miracles when he sends his disciples to sea and the multitude to their homes. If we look to the other Evangelists we will find the causes there enough, (Mark vi. 52,) the cause is there given why he thus exercised his disciples. "For they considered not the miracle of the loaves, for their hearts were hardened." Albeit the Lord Jesus Christ had revealed much of his power and glory in the miracle of the loaves, yet his disciples did not duly consider thereof, therefore he would need exercise them with a storm and a tempest at sea, that they might both be taught in the knowledge of their own weakness, and also might be better schooled in the faith of his power and glory. The reason why he sent the multitude away, is set down in the gospel written by John, (ch. vi. 26.) When the multitude comes again, "verily, verily I say unto you, ye seek me not because ye saw the miracles but because ye did eat of the loaves and were filled," compare it with that of the 15th verse, "When Jesus therefore perceived that they would come and take him by force and make him a king, he departed again into a mountain himself alone." He knew that for all that they had heard of his word and miracles they were of a very carnal disposition and seeking to establish to themselves carnal prosperity and peace, therefore he sent them away for a time. From the connection of these two histories, and from the scope of the whole, we offer you one point of doctrine: That the Lord Jesus Christ is often and ordinarily pleased, after special manifestations of his power and glory in his church and among his people, to exercise them with special pieces of trial, troubles and storms.

After his doing of great work for their comfort, he is ordinarily pleased to raise great and dreadful storms and tempests for their exercise and trial. So here, when he hath in a most kind and comfortable way banqueted them and revealed his power and love in so doing, he sends them a storm and tempest on the back of it, and will have an interruption of his doctrine and miracles for a time, wherein they are all like to be drowned.

1st Instance. There are many instances in the word of the Lord's dealing thus. Look into the books of Moses, what follows on the back of that glorious deliverance that the Lord gave to his people of Israel out of Egypt? They are exercised 40 years in the wilderness in which they had many a sad day ere they entered the land of Canaan.

**2d Instance.** The like way we may see in the church of Israel (1 Sam. 7.) The Lord gave a great deliverance from the Philistines by the ministry of his servant Samuel, and a glorious blessed work of Reformation there was, but all that was again destroyed by the hand of Saul, and Persecution raised against the church of God.

**3d Instance.** A third instance you will find if you read the history of the reign of Hezekiah and Manasseh, kings of Judah, as it is recorded in the 2d book of Chronicles. "There was a great reformation in the days of Hezekiah—a covenant sworn by the king, princes, priests, and the whole body of the land; all corruption cast out and pure worship and ordinances of God set up. But there was a dreadful trial by the hand of Sennacherib. Scarcely was Hezekiah well in his grave till Manasseh succeeded in his room and brings corruption and persecution both at once.

**4th Instance.** A fourth instance was in the days of Josiah—how much of the power and glory of the Lord is manifested; but how sad a trial comes on the back of it, that the church seems to be wholly defaced by the king of Babylon.

**5th Instance.** A fifth instance we will find after the return of Israel out of Babylon; in the 4th of Ezra the foundation of the Lord's house is laid, but in a little while the work is interrupted, till the second of Darius, the king by the derision and enmity of wicked men.

**6th Instance.** A like instance you shall also find in the New Testament. Look what a blessed length our blessed Lord brought the work of the gospel; but what follows in the 16th of John, 31st and 32d verses: "Do ye now believe? Behold the hour cometh, yea is now come, that ye shall be scattered every man to his own, and shall leave me alone." And he is crucified, and laid in his grave, and a stone laid on the grave's mouth and little appearance that there should have been ever more mention of him in the land of the living.

**7th Instance.** Then look another instance in the days of the Apostles, in the 1st, 2d, 3d, 4th and 5th chapters of the Acts, what a blessed Reformation there was; but in the close of the 6th ch. and in the beginning of the 8th ye see what a sad interruption and scattering there is in the church, and a great persecution raised against it.

**8th Instance.** And as there are many instances in the word, so there are many instances in the history of the church. Many great things were done by the Apostles and a glorious reformation there was in the bringing in of the Gentiles, but how dreadful a persecution is raised through all the world.

**9th Instance.** And there is a notable instance when the Lord began to reform the church from the darkness of Popery by that worthy instrument, but shortly after did not Charles V. raise a cruel war against all the Princes of Germany, and raise cruel edicts against all those that clave to the church?

**10th Instance.** And also in the days of king Edward VI. that good Prince, what a glorious work was in England, but a few years after that godly Prince died. Queen Mary succeeds, brings in Popery and raises a bitter Persecution against the saints of God.

**11th Instance.** And ye cannot be so great strangers to your own condition at home; how sad an interruption the work of reformation met with from the Prelates not long ago. So that there is nothing more ordinary in the church than after the Lord has communicated himself in a special way in his power and glory than to exercise them with sad storms and tempests on the back of it.



Concerning this dispensation we would inquire into the grounds and reasons of it, why the Lord sees fit to do so. Next, into the kinds of it, or in what several ways it is that he sees fit to do so. For the reasons, grounds and causes of it we shall not speak of many, though many might be spoken of; but shortly touch some of the most common and obvious.

Reason 1st. The Lord makes such a changing in his dealing with his church for the chastising of their sin and correcting of their iniquity. A people to whom he manifests himself in his power and glory and mercy and truth, do not always behave themselves as they ought to do, but even while he is dealing kindly with them they do many ways provoke him to wrath, therefore God for correcting their sin and chastising their iniquity, brings troubles and storms upon them. In the 99th Ps. the Lord is brought to take vengeance on the inventions of his people in the wilderness. That ye may understand this the better, look at the 78th Ps. which is a clear commentary to this, where his rod wherewith he punished that people in the wilderness and delayed their entrance into Canaan and their sins both are set down—their unsteadfastness in the Lord's covenant. Ye may look some of the proofs of these sins. 1st Sin. First, in the 10th and 11th verses of the Ps. "They kept not the covenant of God, and refused to walk in his law, and forgot his works and his wonders that he showed them. They were unsteadfast in the Lord's covenant." In the 19th and 20th chapters of Exod. they entered into a most solemn covenant with God that all of them undertook to stand to and to prove faithful therein; but they kept not his covenant but dealt deceitfully in it, therefore he brought such storms on them in the wilderness and so long suspended their entrance into the promised land. 2d Sin. A second sin is in the 18th verse; they sinned yet more and tempted him in their hearts by asking meat for their lusts. They are not satisfied with the things which God had allowed them, but lusted after strange things and became lustful in their appetites, therefore God is wroth and thus exerciseth them in the wilderness. 3d Sin. A third sin is in the 22d verse: their diffidence and unbelief. They believed not God and trusted not in his salvation. They put tempting questions concerning his power and goodness, in the 19th verse: "Can God furnish a table in the wilderness?" therefore he thus exercised them with storms. 4th Sin. A fourth sin is, they despised and undervalued the precious manna which God sent down from Heaven for feeding them. (Num. xxi. 5,) "Our souls loathed this light bread." 5th Sin. A fifth sin is their murmuring and repining against God. 6th Sin. A sixth sin is their complaint of coming out of Egypt, their rebelling and speaking of a captain to return back again. 7th Sin. The last sin is their corrupting the worship of God and making a golden calf. And because of these sins the Lord is angry and correcteth and chastises them 40 years long in the wilderness.

2d Reason. A second reason in the Lord's bringing sad storms on the back of glorious manifestations of himself in his word and works, is for purging of his people. As he will correct them and have them to know the bitterness of their sin, so he will have them purged of it. There is a sad trial in the 11th of Daniel, and this is given as the reason of it, "to purge, to try and make white," in the 25th verse, "and some of them of understanding shall fall, to try them and to purge them and to make them white, even to the time of the end, because it is for

an appointed time." There is in the church and people of God much dross, therefore he sees it necessary they be put to the fire for purging away their dross.

3d Reason. Wherefore the Lord brings sad storms on the back of glorious manifestations of himself is, for discovering and bringing forth the hypocrites and such as are unsound. (Dan. xi. 34.) Many cleave to the Lord's people by flattery, especially it is so when the Lord is eminently appearing and revealing himself gloriously in his word and works; many then undertake a profession in whose hearts there is no sincerity and truth; many then cleave to the cause and work of the Lord by flattery which his soul cannot endure; therefore he brings a winnowing fan and sets them up before the wind that he may know who is chaff and who is corn. (Ps. cxxv. 4, 5.) "He doth good to those that are upright in heart, but as for such as turn aside to crooked ways the Lord shall lead them forth with the workers of iniquity." Therefore for discovery of such he sends sad storms on the back of Reformation.

Another reason of the Lord's bringing sad storms and tempests on his people on the back of glorious manifestations of himself, is, that he may prove and make trial of the integrity, faith and patience of his saints, and in trying them to purchase glory to himself and a name to them. (1 Pet. i. 7,) "That the trial of your faith (being much more precious than of gold that perisheth though it be tried with fire) might be found unto praise and honor and glory at the appearing of Jesus Christ."

There is also a reason concerning adversaries, which we shall not now meddle with.

But we come to the *second* point, How it is, or in what several ways it is that the Lord is pleased thus to dispense. I mean to send, storms and trials on his servants and people, immediately on the back of some glorious appearance and notable works of kindness and mercy among them. There might be a great many ways named how the Lord is pleased to do thus. We shall name only four generals.

1st Way. First, he does it sometimes by interrupting his work. Thus he did it in that place cited before, Ezra 4th. After the foundation of the Lord's house is laid, a company of malignant men, enemies to the poor people of God and his work, who are exceedingly ill satisfied that the work of God should prosper, they come by all means to interrupt the work of God. And they could not prevail by flattery. They go to the king of Persia and load the people of God with false aspersions, that they were about to rebel, &c., by which suggestions they obtain letters from the king commanding them to cease from building the temple, and when the copy of the king's letter was read they made them to cease by force and power, &c.

2d Way. A second way is by corruption, when he suffers evil instruments not only to make an interruption, but to make a corruption, so to speak, and to mingle these with the purity of his ordinances and worship. God raises up ill instruments to make the people lick up the vomit of these corruptions which have been formerly cast out. There had been a blessed work of reformation in the days of Hezekiah, and all corruption cast out, but all that corruption is brought in again in the days of Manasseh, and more and worse than ever had been before.

3d. Way. A third way is by destruction so to speak. Not only when the work of reformation is interrupted and corrupted, but when it is destroyed and taken away. There is in the days of Zedekiah, a total destroying of the Temple and all the work.

4th Way. A fourth way is by persecution to those that cleave to the truth and work of God. Thus it was in the days of the Apostles, Acts 5. They fall on the ministers of the Lords house, and slay some of them with the sword, and put others in prison, so that they could not preach the word in Jerusalem. Some one, or all of these ways the Lord sets on foot such dispensations.

1st. Use. We would now speak somewhat of the use we would make of it. And first it says this to us, that we of this church and nation, would be looking for a storm. The Lord hath been pleased graciously to make glorious discoveries of his power and mercy in his word and works amongst us now these many years, and even on that account we would be looking for a storm. And we shall give you these few reasons wherefore we would look for it. 1st. Reason. Because as I told you, it is ordinary with God in his dispensations to his people, to knit these two together, with great manifestations of his mercy to bring troubles, tempests and trials, as you will find frequently in the word. 2d. Reason. A second reason wherefore we would look for a storm, is because we are guilty of these sins that bring storms on the church and people of God. We have told you what storms came on Israel in the wilderness after their coming out of Egypt, and we have told you their sin that brought them on. Unsteadfastness in the Lord's covenant—murmuring against God—tempting God—diffidence and unbelief—despising and loathing of the precious manna—their rebelling against God—their corrupting of the ordinances and worship of God, &c. See if we be not guilty of all these sins. Have we not been unsteadfast in the Covenant? Is not the obligation thereof in a great measure forgotten? And who has remembered to pay his vow unto the Lord, almost in any thing, either in the national or solemn league? Are we not guilty of lusting? and not satisfied with the things that God has given us, but the heart is carried away with the lust of the eyes, the lust of the flesh and the pride of life. Are we not guilty of repining against God? Are we not guilty of despising and loathing the precious manna of the gospel? Are we not guilty of misbelief and tempting God? Are we not guilty of corrupting the ordinances of God and spoiling many of his precious truths? And are not many speaking of making a captain to return again to Egypt, and to involve themselves in the bondage of all these corruptions which have been formerly cast and engaged against in covenant? And if for these things God brought storms on them, how shall we avoid them? 3d. Reason. A third thing that says there is a storm coming is, because these amongst whom he doth eminently manifest himself, he doth also eminently try that he may bring forth their faith and patience. We have had trial, but none of us have resisted unto blood: they have been but fresh water trials. The trials are not answerable to the eminent dispensations enjoyed. We have but run with the footmen and have not yet contended with the horsemen. We have not yet swimmied in the swellings of Jordan: [Jer. xii. 5.] 4th. Reason. A fourth thing that says there is a storm coming is, because that there is amongst us a huge multitude of hollow hearted men, joined in the covenant with treacherous hearts. The Lord hath brought forth many of these already, but it is like there will be more visible discoveries, that will make men disown and disavow the covenant of God. 5th. Reason. Another thing that says we would look for a storm is because that it is already begun. The wind of the Lord's fan is beginning to blow. Several who were eminent in the work of the



Lord are imprisoned. Several ambassadors of the Lord's house cast out. And does not this say that there is a storm coming. 6th. Reason. Lastly. This says that ye would look for a storm, because all the wicked, and those that have been enemies to the people of God, are already lifting up the head, and that is ay, the prognostic of a storm.

2d Use. The second use is, as we would look for a storm so we would not stumble at it when it comes, because it is the work of our God, it is the ordinary path road that the Lord uses to take or give in his dispensations to his church and people—all of them we would be aware of. Stumbling 1. The first stumbling of the children of Israel that we read of when storms were like to rise, they stumble so far as to speak of quitting the work of the Lord and not marching on further to take possession of the promised land. And they speak of making a captain to return back again into Egypt. We would fear that that should be the stumbling of many in these times, that they shall take a resolution to quit all the work of God and the work of Reformation and be content to be carried back to those corruptions from whence they were by the mercy of God delivered. That is a most dreadful stumbling. We warn you of it and beseech you in the name of the Lord to take heed of it. 2d Stumbling. A second sort of stumbling that we would beware of, is the stumbling of Doeg the Edomite, (2 Sam. 22,) when a storm was like to rise upon the church and people of God, he stumbles so far at these things that he falls to be an accuser of those that had been employed in the work of God and walked in their integrity, to accuse honest holy David, and from an accuser come to be an open persecutor of the people of God. We would take heed, that for currying favors to ourselves we be not accusers of others. This is the way of many in these nations. They know, no other way of currying favors to themselves but by becoming accusers of the saints of God. Look to it, for in a while ye will turn open persecutors. When none would fall on the Priests of the Lord, Doeg the Edomite, ere he would lose the favor he had gotten, fell upon them. 3d Stumbling. A third sort of stumbling that we would beware of, is the stumbling of Shebna the Treasurer or Scribe, (Isa. 22.) When Sennacherib invaded Judah, though he pretended friendship yet he in a secret way complied with Sennacherib, and so far as in him lay supplanted good king Hezekiah and the people of God. We would take heed of that. 4th Stumbling. Another sort of stumbling that we would beware of, is that stumbling of Demas, (2 Tim. iv. 10,) who, when a storm arose, thought it meet to shift for himself and embrace this present world. "Demas has forsaken us," says Paul, "having loved this present world, and is departed into Thessalonica." Look, we pray you, in this place, to that—that is most like to be your temptation, viz. the lust of the things of this world, if ye will prove stedfast in the cause that ye have owned, and therefore we would study to have our hearts loosed from these things that will make you stumble in a stormy day. 5th Stumbling. Another sort of stumbling that we would be aware of is the stumbling of Baruch (Jer. xiv. 3,) when he and Jeremiah were like to be put to death for the cause that they were engaged in, he fainted and was afraid. "Woe me," says he, "for the Lord has added grief to my sorrow. I fainted in my sighing and I find no rest." We would take heed that we faint not neither be of a fearful heart to own the cause of God and interest of Jesus Christ. Yea that carnal fear carries Peter so far as to deny his Lord and master. 6th Stumbling. We would beware of the stum-

bling of Judas, who, when he got the things he would have been at by following Jesus Christ, he resolves to betray his master. Look that disappointment in following the cause of Christ make you not turn treacherous to it. And lastly we would beware of the stumbling of the men of Judah. (Jer. xlv.) Jeremiah would have had them stay in the land of Judah and they would not, but would go down into the land of Egypt. And they tell him "It was better with us when we burnt incense to the Queen of Heaven and poured out drink offerings unto her, for then we had plenty of victuals and were well and saw no evil." We would take heed that nothing make us call in question the cause of God that we have engaged in.

3d Use. A third use, if it be so that tempests and storms are like to blow, then we would be careful to prepare for them. A few things we would name that we would look to for preparing us. 1st. We would study to have our ship as light of all unnecessary burdens as we can. I mean all things of a present world, all things beside God and our precious souls. We would have as little weight on our spirit of these things as we may, for they will sink our ship in a storm. 2d. We would be careful to make friendship with Jesus Christ, that blessed Pilot, that we may get him in the ship with us for we are not able to steer our ship in a storm. 3d. We would be careful to keep a low sail, to have our spirits humble and low before the Lord, for the humble soul is most like to hold out when the wind and storm blow. 4. We would be careful to get knowledge of the cause we profess; for indeed a dark night is ill to sail in, when the winds blow and when there are quicksands before us. Lastly, we would be careful to have our ship well ballasted with the faith and patience of the saints.

4th Use. We would consider what grounds of consolation we shall have for strengthening our hearts if we abide fast in the cause of Jesus Christ for the biding out of a storm, if so be God be pleased to bring it on us. We might name many, only at this time take these few. The first ground of encouragement is that you have a good cause, I mean the cause of God and the interest of Jesus Christ. Speak against it who will, forsake it who will, reproach it who will, doubtless, good is the cause, the cause is worth the contending for, worth the suffering any thing that can come for it. 2d. Another thing to be a ground of comfort to us is, as we have a good cause so we have a good captain too, Jesus Christ the Lord, who is the captain and Prince of Salvation, who was never put to the worst and who sits at the right hand of the Father and will reign there till he make all his enemies his footstool. 3d. Another thing to be a ground of consolation to us, is, as we have a good cause and a good captain, so we have good company too, all in whose hearts the fear of the Lord is in these three nations. Yea more, we have all the saints that have lived since the beginning of the world for—all the causes they have owned and suffered for, is one and the same there be sundry branches of it. We have also our own experience and many things more of that kind. O that we knew our privileges for strengthening our hearts to be sincere and steadfast in his work. And so we close.

**ART. III. *The Duties of a Husband.***

[From the Edinburgh Christian Magazine.]

(Continued from page 181.)

**PART II. OF THE LOVE WHICH HUSBANDS OWE TO THEIR WIVES.**

"Love," says the Apostle Paul, "is the fulfilling of the law."—Love to wives appears, from his directions concerning conjugal duties, to be the fulfilling of the law of marriage, as far as it relates to husbands. "Husbands, love your wives." This is almost the only exhortation addressed by him to husbands, in those passages where he professedly treats of the mutual duties of husbands and wives. In the Epistle to the Colossians, he warns husbands "not to be bitter against" their wives; but this caution may be justly considered as a consequence drawn from the exhortation to love them: No man will be bitter against his wife, if he does not hate her.

It is not possible that a man can perform in a right manner any one of the many duties which he owes her, without love. Love must be the spring and the soul of all that you do to promote the happiness and comfort of your wives. If you do not love them, you will be very defective, very cold, in the performance of other duties. Your indifference to them will transpire through all the endeavors you use to conceal it; or, if you should impose on your neighbors by false appearances, God knows your hearts, and will not accept of what you perform, however splendid the performance may be, when it is not animated by love. Your duty to your wife, as well as every other duty of life, is a part of your duty to God. Here, as in every thing else, a Christian's great desire is to be accepted of God. But without love, exercised in a manner suitable to the duty required, it is impossible that it can be well-pleasing to him.

Your love to your wife must be not only sincere and cordial but peculiar. You must love her "as your own body." All our neighbors must be loved by us as ourselves; that is, we ought to love them as we love ourselves; but he that loves his wife according to the divine command, loves himself in her: He loves her, not only as one of his fellow human creatures, whom he is to consider as brethren or sisters, but as a part of himself, so inseparably joined to him by divine institution, that "they are no more twain, but one flesh."

It is scarcely necessary to remind Christians, that their love to their neighbors must be subordinate to the love of God. If we do not hate wife and children for Christ's sake, we are none of his disciples; but we are not his disciples, if we do not also love them, for his sake, with a fervent, active, abiding affection, accounting them our best and dearest earthly treasure. "Live joyfully with thy wife whom thou lovest, all the days of the life of thy vanity which he hath given thee under the sun." "Let thy fountain be blessed, and rejoice with the wife of thy youth. Let her be as the loving hind, and as the pleasant roe. Let her breasts satisfy thee at all times, and be thou always ravished with her love."

Your wife will not always retain her blooming complexion, nor the vigor of her youthful years; but your love must not die, it must not be abated when gray hairs come upon her. The beauties for which you chose her from amongst all other women, or for which you ought to have chosen her, do not perish with the bloom of her countenance. Her virtues, it is to be hoped, are improved by time, and more con-



spicuous to your view by your long acquaintance with her. These are the beauties which attract the love of all the wise.

And yet your love must not rest upon her virtue as its only, or its chief foundation. To love a woman lovely by her qualities and conduct is easy. What thanks have you for loving a person who commands and compels your love? But to love a wife for God's sake, who daily provokes you to be angry with her, this is acceptable with God.

Love your wife, for God commands you to love her, and he commands us to do nothing that is unreasonable. Your wife, perhaps, has provoked you to be displeased with her; but God has given you no reason to disobey any of his commandments. They are all just and good. The more difficult our obedience is to the commandments of God, we ought to be the more vigilant, the more earnest in our prayers for grace to perform them; and our obedience will be the more pleasing to God, who takes delight in the upright regard of his people to his commandments, when they interfere with their own natural dispositions. Thus we are taught by Peter, in what he says of the obedience of servants to tyrannical masters. (1 Pet. ii. 18.) What he says on this subject may, by a parity of reason, be applied to the present.

Love your wife, for she is part of yourself. Consider the history of the first marriage, and the conclusion which Paul draws from it. (Gen. ii. and Eph. v.) For a husband to hate his wife, is not less unnatural than for the hand to cut off the feet, or the teeth to tear the fingers in pieces.

Love your wife, for Christ loved the church, his spouse. Read Eph. v. 25,—33. The arguments of the apostle must overcome all those selfish and malignant passions, which are the source of disaffection or indifference to wives. If they do not, want of faith, or of consideration, must be the cause. If the arguments for loving our wives taken from the history of creation, are wonderfully strong, those taken from redemption excel in strength. Let us behold in the gospel-glass the amiable beauties of the Lord, as the Head, the Husband of the church; so shall we be changed into the same image by the Spirit of the Lord.

The second chapter of Genesis gives us arguments for loving our wives, more powerful than any which the light of reason suggests. The fifth chapter of the Epistle to the Ephesians suggests arguments for this important duty, far more powerful than those which induced Adam to love Eve. Eve in her state of innocence was more amiable than any of her daughters; but Adam knew nothing of that example of conjugal affection which the history of our redemption affords. The Song of Solomon has by some been considered as a poem intended only to paint the amiable beauties of conjugal affection; but when we consider that it is a song of the loves of Christ and his Church, it inculcates conjugal affection more forcibly than if it had been purely intended for that purpose.

Some will perhaps allege, that they were not duly careful in the choice of their wives, or that after all the care they took to fix their choice on a proper object, they have been deceived. Their wives are not now what they once appeared to be. Once they appeared cheerful, well-tempered, affectionate; now they are sullen, discontented, cheerless, untractable, and every thing that can turn love into disgust.

Let no such complaints be heard out of your mouths. Why should you publish your own shame? Let no such thought vitiate your hearts,

till you are well assured from experience that there is too good ground for them; and even then you ought to be slow in entertaining such sentiments of one whom you are still bound to love as a part of yourself. As we ought not to let our right hand know the good that our left hand doth, we should be almost, though not altogether, as blind to the faults of that woman who, by divine institution, is a part of ourselves.

You were perhaps not careful in making your choice, or you neglected to acknowledge the Lord in that part of your conduct. If your foolishness has thus perverted your way, fret not against the law of God, which will not suffer a man to put away his wife because she does not please him, and which binds him to love her as a part of himself notwithstanding of her defects. Turn your complaint upon yourselves. If you did not acknowledge the Lord in the choice of a wife, acknowledge his righteousness in giving you a companion whose behavior makes you sensible of your sin, and daily calls aloud to you to repent. If you did not earnestly seek a good wife from the Lord, be fervent in your supplications to have a bad wife made good, and to find grace that you may be enabled to perform that duty which you owe her.

The law of God is not unrighteous in requiring you to love her with a peculiar affection, although you do not think her possessed of those qualities which entitle her to be loved. Has she not at your own request committed to you the happiness of her life? Did you not come under voluntary engagements, even before the minister laid the marriage vow upon you, that nothing should be wanting on your part to make her happy? Inhumanity, infidelity to the most important of trusts, falsehood, perjury, are all chargeable upon you, if you do not love your wife, and give her proper proofs of your love.

"She does not merit your love." This is your excuse. But is it true? When you loved her, you saw all her beauties and none of her defects. Since you ceased to love her, you can see none of her beauties, and her faults are multiplied tenfold in your distorted view.

She has her faults. That is true; but who is free from faults? Did you ever imagine that an angel was to assume a human and a feminine body to become your wife? Sarah had her faults; your wife has, perhaps, far greater faults; but are you as virtuous as Abraham? Examine yourself. If you knew your own faults better, you could better bear the faults of the companion of your life. Is it not intolerable presumption in a man who is none of the best of husbands, to complain that he has none of the best of wives? When was the iniquitous law made that dispenses with those virtues in yourself which you rigorously require from others? Reform your own conduct. Love your wife; and if she is not absolutely irreclaimable, she will love you. If there were more Abrahams, there would be more Sarahs in the world.

There are indeed some women, (not many, it is to be hoped,) whom no kind usage will reclaim from their follies. If your wife is really one of these, you are to be pitied, because your life must be embittered by a calamity so incessant, by a scourge constantly brandished to strike and to inflict painful wounds; but you are still more to be pitied, if temptations prevail against you so far, that you live in the constant violation of a duty indispensably required by God, a duty to which you are bound by the most sacred engagements. You are bound to do your duty to your wife, although she violates her duty to you. You are required to love her, not because she loves you, but because God requires you to love

her, because he hath made her one flesh with you, and because Christ hath set us the noblest example of conjugal love in his love to the church.

Reprove her with gentleness. Let her know what pain her behaviour gives you; beseech her, for her own sake, and for God's sake, no longer to be Satan's instrument in tempting you to hate your own flesh. You may probably awaken her at last to the consideration of her ways. When in meekness we instruct the wicked, who knows but God may give them repentance to the acknowledgment and reformation of their offences?

Some of those who have used due deliberation, and have not neglected prayer before God in the choice of a wife, may after all suspect that they have judged too rashly. Experience, they think, does not justify the sentiments they had formed, or the information they received, concerning the virtues of those women who are now inseparably united to them.

But remember that your wives before marriage were not so well known to you as they now are. You saw them only at times when there was nothing to discompose them. You did not surely expect that they were always to appear as cheerful and well-tempered as in those days of youth, gayety, health, and exemption from those cares and embarrassments which are inseparable from the married life. If they possessed any defects in their character, were they bound to seek occasions to discover them?

Your love, perhaps, is less ardent than in those days of courtship, and you may ascribe to your wife that alteration which has taken place in yourself.

Consider her present situation. She is now exposed to those cares, to those trials, to those sicknesses which attend the married state. She meets with disgusts and vexations from servants or neighbors, to which she was not formerly exposed. She has it not in her power to retain her former gayety. Her temper may be sometimes ruffled; but is your love to her withdrawn from her, because she is not more than a woman? If your love is not quite dead, long not for the time when she shall be freed from all her imperfections. At that time she will be no more your wife. Sarah herself could not always retain the serenity of her temper amidst the vexations which she encountered: Gen. xvi.

"The woman that is married," says St. Paul, "shall have trouble in the flesh." Trouble in the flesh will sometimes excite some degree of impatience and fretfulness in women otherwise virtuous. In the best it will produce a diminution of that cheerfulness which is the soul of beauty. But are you to dislike your wife for the natural effects of those troubles to which her confidence in you hath exposed her? Why do you not rather cheer her up, and compensate by your attention for those troubles to which her attachment to you has subjected her?

A virtuous wife in the married state must lose the bloom of youth. She must lose in part that gayety of heart which belongs to youth. She will, however, improve in those virtues which ought to secure the heart of her husband; yet these virtues may not always be able to preserve her from sallies of passion, or fits of uneasiness, tinged with discontent, when she is vexed with disappointments, pressed by difficulties in circumstances, ruffled by the bad behavior of children or servants, and most of all, if her husband's countenance should not be towards her as beforetime. In such cases, husbands ought not to add to



the force of the temptation, but to weaken it by kind usage, and by making proper acknowledgements when they have been to blame. Reproof may be needful, but let it be of such a kind as ought to proceed from the lips of a husband; the tender reproof of a friend, grieved to see his companion for life adding sin to misery, and weight to her own chains, not the cutting reproaches of an enemy. Surely the Christian law of restoring in the spirit of meekness those who are overtaken in faults, is no where more applicable than in the case of an husband re-proving his own wife. Should the faults of which you have reason to complain be of a much worse kind, remember that you are still bound by the law of God to love her, and that all your endeavors to reclaim her must be expressions of love. Remember likewise, that the grace of God can strengthen you to obey the hardest commandments.

You have reason, perhaps, to complain that your wife is often out of humor, without any visible reason; that she is sometimes intemperate in the use of strong drink, that she has a tongue in her head which no man can bear; that she is a meddler in other people's affairs; that she is imperious, and will not suffer you with quietness to do those good things which conscience requires you to do, especially when it takes that money out of your pocket of which she wishes to have the command.

Doubtless your condition requires sympathy, if you really have such a wife. It must require much patience to bear "a continual dropping in a very rainy day," and yet such a wife is no better. Yet if you are a Christian, you must not only bear her, but love her as yourself. You must not bear her (as Socrates seems to have done Xantippe) because you despise her, but because you love her in the bowels of Jesus Christ. Make her sensible, if you can, of her faults. The reason why many wives continue through life plagues to their husbands by such intolerable conduct, is, because they do not perceive it in themselves, and therefore they will cheerfully join in condemning such behaviour in other wives. When you have opened her eyes to her conduct, let her know what pain it gives you, how hurtful it is to her own character and peace, how provoking to God. But do all in the spirit of meekness and kindness. Remember still that she is the wife of your bosom. She may be reclaimed by the reproofs of love. Reproaches will only irritate her spirit, and harden her in the vices of which you complain. It is God only that can give her repentance; and if you expect and request his blessing on your admonitions, let them be such as are authorised by his word.

But how is it possible to love a woman so unamiable? Remember the great motive to the love of your wife urged by the Apostle Paul: "Husbands, love your wives, even as Christ loved the church." Have you any plea for hating your wife, like the reasons which the Son of God had to hate those whom he came to save by his own blood? Are you espoused to Christ? Can you deny that he has much more to bear from you, than you are obliged to bear from your wives? Yet he loves you still, and will love you to the end. We have heard of a certain Christian, eminent for meekness, although he often met with the most provoking injuries. Being asked by his wife, how he could keep his temper amidst such ill usage, his answer was, that whenever he found his spirit fretted with bad usage, he turned his thoughts to the meekness and patience of Jesus, and continued meditating on that subject till his mind recovered its peace. Do you likewise in the present case.

Has your wife offended you by froward behaviour? Has not Jesus suffered, to expiate a thousand instances of more froward behaviour from you towards the Most High God? Does not Christ every day bear more from you, than you bear from your worst enemies? L.

ART. IV. *Memoir of the Rev. Mr. Thomas Bradbury, a dissenting Minister in London.*

[From the *Edinburg Christian Magazine*.]

This excellent divine was born in 1677, of pious parents. In his works he speaks with peculiar pleasure of the *God of his father*: and in his Sermons on Baptism he says, "I don't remember any thing that struck me sooner with religious thoughts in my youth, than my father's telling me how greatly his soul was enlarged when he gave me up to God in baptism: and if ever I have tasted the Lord is gracious, I hope it is in consequence of that surrender." He spent part of his youth in the family of the Rev. Thomas Whitaker of Leeds, and was long happy in his friendship. This Mr. Bradbury handsomely acknowledges in a dedication to him of the first volume of sermons he published, and in a preface to a posthumous volume of Mr. Whitaker's sermons. Having entered on the ministry at an early period, the eighteenth year of his age, he spent the first years of it in Newcastle upon Tyne, as assistant to some aged minister. Here he was both loved and respected in his youth; and his ministrations were attended with considerable success. About 1703, he removed to a congregation in Wapping, London. He also labored long as a pastor to a church which met in New Court, Carey Street, in the service of whose souls he died. He was employed in several of the most celebrated lectures among the Dissenters in London, as in Pinners Hall, Salters Hall, Sabbath-evening lecture; one at Eastcheap on singing, praying, reading, and hearing the word; and at the Limestreet one, in opposition to Arminian doctrine, and in defence of the doctrine of grace.

He was eminent for *piety*, which was lively and constant. Through the whole of his works this appears, but it may be especially seen in the following extracts. In his preface to his sermons on the joy of the Christian in finishing his course, he says, "I have some reason to hope that the study of these plain and obvious things has been of use to myself. I find my soul the easier, under any disappointments and confusions, by employing it in the care of dying well; and I trust it shall always be a rule with me to let every thing have the value now that it will have on a sickbed. With this view would I aim at an even temper under all the extremes of life. Knowing how little any applause can add to these final comforts, or any reproach abate them, finishing my course with joy, is a blessing independent on the world. Unconcerned in what people say, may it ever then be a small thing with me to be judged of men's judgments." In a funeral sermon he has these expressions: "For my part, in dying I would commend my spirit to Jesus, in two characters, which he will then fill up to the uttermost, as a faithful Creator, who hath made me, and a God of truth, who hath redeemed me. And again, as to those who preach as the heathen live, without Christ, and strangers to the covenant of promise, they will be all in a hurry, when their hope is like the giving up of the ghost, and brushed

away as a spider's web; but I trust the same doctrines, by which any have fulfilled their ministry with care, will help them to finish their course with joy. What we preached in the pulpit, God will give us the application of on a deathbed. At present, we would be able to say, that as we have believed we have spoken; and in that hour may we be able to say, that as we have spoken we believe. And this confidence have we towards God, that I wish for no other comfort in death than to feel the virtue of what I have preached in life. May my soul then have a fellowship in those sufferings that I have always represented as your righteousness, and know the power of that resurrection which comes in among the arguments of Christ's deity." In another sermon he says, "You and I pore upon the disease till we forget the Physician; and hence arise complaints to this purpose, O what a vile heap of thoughts and affections are within me, profane, impure thoughts, revengeful, covetous, and unbelieving. Now, if looking within be so dreadful a work, let us try what looking unto Jesus will do: Behold, O Lord, I am vile; but here is the more guilt for thee to pardon; here is the more disorder for thee to cure. Experience tells me *I* can do nothing, but faith tells me *thou* canst do all. The best that can be said of my righteousness is, that the principle is imperfect, and the actions are confused; but thine is all right, and fair, and full: and therefore, as mine is not worth speaking of, I will make mention of thine, even of thine only." Again, elsewhere, "The main cry of the Papists is, that we lay aside works, and do our utmost to trample down practical religion. I hope we may appeal both to what you hear from the pulpit, and what you see in our lives. Let our conversations answer for us, and take your notions of what we think from what we do. We have not behaved ourselves disorderly among you. We wronged no man; we have corrupted no man; we have defrauded no man."—Besides his piety, Mr. Bradbury was well acquainted with civil and religious liberty, and highly prized it. He esteemed the Revolution as a most glorious work of God; and from the beginning of his ministry to its end, he observed the 5th of November, whereon it happened, as an anniversary, and preached suitably to the occasion. His sermons at these times are a noble and animated defence of our present liberties. In the end of Queen Anne's reign, when measures were concerted by a Tory ministry to overturn our revolution-principles, he stood forth as a bold patriot in his own station; and in doing this, he tells us, he was lampooned in pamphlets, belied in newspapers, threatened by great men, and mobbed by those of the baser sort, and all for the British liberty and the Hanoverian succession; but though it was his lot to be distinguished by the wrath of man, on account of his zeal for the protestant succession, he lived to see that party to be the scorn of Providence. Men have clapped their hands, and hissed them out of their place.

In 1718, he was called to appear in behalf of the most glorious truths of revealed religion, viz. of the Trinity, and the Divinity of our glorious Redeemer. Several ministers and others, in the west of England and in London, denied these glorious truths, or sinfully concealed them. This called the zeal of Mr. Bradbury to action. We give an account of this important matter in his own words. "The doctrine of the ever blessed Trinity was never known (till lately) to be matter of controversy among Protestant Dissenters. Our fathers universally owned it with reverence and godly fear; and the generation who have risen up to deny it appear to act from a *new spirit*, as well as upon a *new*



*scheme*, as if that which had always the chief place among articles of faith was now to be lifted up in scorn, and pursued with banter instead of argument. It need not be forgotten what ungenerous oppositions have been made to the cause of truth, by exclamations about charity, reviling confessions, and making a subscription to the faith, (which has been the constant practice of ministers ever since the Reformation,) to be a brand of infamy. It was found a short way to amuse the world, and divert them from the only question they had before them, viz. Whether the doctrine, *as we have owned it*, be revealed in the Bible or not? It is a great deal easier to load an opinion with the hard names of persecution, creed-making, and imposition, than to prove that is an error. We have endeavored that our faith may spread abroad, to be seen and read of all men, in a well-known catechism, viz. the Shorter, in the answers to these two questions, Are there more Gods than one? and, How many persons are there in the godhead?" These glorious truths, as deduced from the Scriptures, Mr. Bradbury, with others of his brethren, Tory, Robinson, Wilcox, Calamy, Cummin, &c. defended. This they did, in a pamphlet, entitled, "The judgment of some London ministers about the Holy Trinity, and also in various conferences." At one of these, in Salters Hall, March 3, 1718-19, Mr. Bradbury, with the concurrence of some of his brethren, proposed the following clause to be inserted in a paper of agreement between the different parties in this controversy: "That we may not suffer by misrepresentations, as if our endeavors for peace and charity proceeded from an indifference to the truth, we declare our continuance in the things which we have heard and been assured of, viz. that there is but one only, the living and the true God; and that there are three persons in the godhead, the Father, the Son, and the Holy Ghost; and that these three are one God, the same in substance, equal in power and glory." Upon this they divided; and those who were open confessors, as well as believers, of the above doctrine, *subscribed* their declaration. Of this Mr. Bradbury speaks in his sermon *on the nature of faith*: "Those persons, who, in a late day of rebuke and blasphemy, were not ashamed to own Christ for their God, may have returns made them in a proper way, that he will not be ashamed to be called their God." Mr. Bradbury was particularly happy that his brethren, the lecturers at Pinners Hall, and he had the same views on these momentous points. These gentlemen were the following: Messrs. John Nisbet, Matthew Clark, Robert Bragge, Thomas Ridgley, and John Hoxon. In a dedication to some sermons, on contending for revealed religion, directed to these ministers he says, "You know the trial of cruel mockings, and how shamefully we have been intreated, with what contention we have kept the faith of Jesus, and not denied his name. I must own it, as the honor of every preacher of your lecture, that they have not been ashamed of Christ and his word, notwithstanding the furious measures that were used to hinder your subscribing with the hand to the Lord God of Israel; and I can look back on all the scandal that has followed this word of our testimony with a satisfaction, that though it is not much I can do for the cause, yet it is no little matter that you and I have suffered."

Mr. Bradbury thought it his duty, in this important controversy, particularly to defend the divinity of our Lord Jesus Christ; and this he did to good purpose, in various sermons he published, especially in his great work, *The Mystery of Godliness*. The following hints about

this work, in Mr. Bradbury's own words, discover the experience and spirit of this great man. "In proving the truth, that *Christ*, equally with the Father and the Holy Ghost, is the Supreme God, I have honestly given a reason of the hope that is in me, by searching the Scriptures daily, whether these things are so. The opinions of fathers, councils, divines of all sorts, and indeed the whole body of the faithful, from Egypt even until now, have been well collected by others; but you know I have used none of these arguments, though I always read with pleasure with what a great cloud of witnesses we are encompassed. Nor can I think it very modest, that they who have obtained so good a report through faith, should be treated with contempt by such as are far from being superior to them in learning or holiness. However, you are my witnesses, and so may the whole world be now, that I have pleaded no authority but that of Scripture. As I read I believe, and as I believe so I speak."—"I hope, as the providence of God led me into this subject, so his good Spirit has carried me through it. The sermons have been of service to myself, and to many of you that heard them; so that while I was imparting to you this spiritual gift, I have been established, together with you, by the mutual faith both of you and me."—Through the divine goodness, I can make this reflection on that ministry that I have received, that though innumerable follies have beset me, for which I desire to be humbled, yet for the space of twenty years of my service in this Evening Lecture, (viz. at Salters-Hall,) I have never denied a truth that appeared evident to me, nor shunned one that I thought useful to you." Afterwards he says, "The text I have now been upon is what my thoughts were turned to above twenty years ago, and I cannot but regard that hand of Providence that orders all our steps, that I have been so long kept off from engaging in that which gave me many pleasing views at a distance. He that fixes the bounds of our habitation, settles also the times before appointed, and he makes every thing beautiful in his season. It is by his over-ruling counsel, that these designs should never be brought into life till they were most needful. I must further observe, that we were actually engaged on this text above eleven months before our contentions broke out, that are now become like the bars of a castle. I little thought at my entrance on the Mystery of Godliness, that I should be driven into a field of battle, or that a zeal for these doctrines would make me the abhorrence of friends and the contempt of strangers; but a wise and gracious God had thus appointed to try whether, in the service and defence of the truth, we could live upon the honor that comes from God only. I had no more in view than about ten or twelve discourses; but I have found myself refreshed and enlarged in these studies, beyond what I have been conscious to myself in any other studies; and therefore, though I could not be untouched with the defaming of many, yet the doctrine was so much the joy of my soul, that the ill usage of men is what I could both neglect in the closet and despise from the pulpit; and I am so sure this doctrine is of God, and so persuaded it is fundamental to all our hopes, that I think my work and my life can never be closed with any thing of more importance."

The following anecdotes, among others, are related of Mr. Bradbury. In the progress of the Arian controversy, he was challenged to a public dispute in London. When they met, the gentlemen of the Arian sentiments desired him to open the debate, by producing an argument in favor of Christ's divinity. Upon this he reads Isa. 6th chapter

from the 1st to the 5th verse inclusive; this, said he, I compare with John, 12th chapter, 37th to the 41st verse. "These things said Isaiah, when he saw *his glory*, and spake of *him*." Now, gentlemen, says Bradbury, I wait for your answer. The above application of Scripture so confounded the Arians, that they went out one by one, and left the good man with his friends.

About the same time, as he was preaching the lecture in Salters-Hall, and was led by his subject to prove our Lord's divinity, he was hissed at by several who were present. Mr. Bradbury's friends were much affected with this insolent abuse, and expressed their grief on account of it; to which, with his usual vivacity and ingenuity, he replied, You need not be concerned about this, it is quite natural. You know we have been bruising the head of the old Serpent, and no wonder you heard the hisses of the generation of vipers.

When he saw criminals going to execution, he would have said, There would have been Thomas Bradbury, had it not been for the grace of God.

As he was employed in family-prayer, some thieves broke into his house: however, by means of what one of them heard as he was employed in this nefarious deed, he was, it is hoped made truly pious, and afterwards joined Mr. Bradbury's congregation.

This good man continued in the labors of the gospel, with little interruption by sickness, from the eighteenth to the eighty second year of his age; and from the beginning to the last period of his ministry, his life was justly esteemed a great blessing, upon various accounts, to many churches and saints, both in city and country. His popularity in preaching was uncommon; besides, his ministry, not only in his own congregation, but in several of the most public lectures in the city, was in various instances crowned with remarkable success. Nor was his usefulness confined to the pulpit, but he frequently employed the press to the best of purposes; and his good understanding in the mysteries of the gospel, his faithfulness and zeal in contending for the faith once delivered to the saints, his capacity and valor in defending the cause of liberty and religion, were manifestly discovered to the world, in the useful pieces which he published. He wrote on a great variety of religious subjects, and his works (says an excellent judge) will be in high reputation, as long as evangelical truth, solid learning, godly sincerity, comprehensive thought, clearness of argument, and a lively animated style, are of any esteem in the world.

The last sermon he preached was on August 12, 1759, a day much to be remembered by every honest-hearted Briton, and especially by Protestant dissenters, as it was the anniversary of the day of our *deliverance* from the chains of Popery and slavery, by the accession of King George I. His subject was Micah v. 5. "This man shall be the peace, when the Assyrian shall come into our land." A few days after he thus appeared for God and his country, he was taken ill, so as to be prevented from attending public worship for three Lord's days; but during his illness he gave a happy evidence he was waiting for his change with a fixed confidence that the end of his faith would be the salvation of his soul. This appeared by the frequent humble and thankful declarations he made, that his God was with him, and that he was kept nigh unto him; that none but our Lord Jesus Christ was the foundation of his trust, and therefore he had an assured hope, that at his dissolution, his garments being made white in the blood of the



Lamb, he should be received into the heavenly mansions, to dwell in the immediate presence of God, where there is fulness of joy, and at whose right hand, (as he often solemnly declared,) he firmly believed there were pleasures for evermore, and for him in particular. Hence arose his fervent and daily breathings, "Come, Lord Jesus, come," and when he had strength he would add, "come quickly;" but near his death, through his bodily weakness, his speech so faltered that he was not able to finish the sentence so as to be heard. His exit was joyous and triumphant. He died September 9. 1759.

Upon the whole, this excellent person enjoyed an early and efficacious acquaintance with the grace of God, a large understanding in spiritual things, and in civil liberty. The glory of Christ and the interest of his country were so closely united in Mr. Bradbury's principles, that it is no wonder they are sometimes interwoven in his writings, and joined in his motto, *Pro Christo et patria*, For Christ and my country; and with such firmness of mind he maintained these things, that amid clamour and reproach from Arians and Jacobites, instead of giving place by subjection even for an hour, he pursued his ministerial course with the greater fervour. His high regard for the honor of his Lord and Master, rendered him proof against both the frowns and flatteries of the world. Notwithstanding he was possessed of an uncommon degree of natural vivacity, yet none could be more steady in the principles of the gospel, or more constant and regular in family-religion. He was one mighty in the Scriptures. In his sermons he is clear in his proofs from these sacred oracles, uncommonly happy in his biblical language, and accommodations of its forcible imagery to his subjects, and its truths to the various occurrences of Providence as they turned up in his life. That considerable share of natural wit which he possessed, enlivens his writings; and, being sanctified by the grace of God, was employed by him as a weapon against the adversaries of religion and liberty, and introduced him to an extensive acquaintance with the members of the two houses of parliament, by whom he was greatly valued as a most agreeable companion. But he accounted it his greatest honor to be the instrument of doing good to the souls of those who attended his ministry. He was of a Catholic spirit, loving all who hold the Head, and who love him in sincerity; uncommonly courageous and bold in the defence of truth; and whatever warmth appeared in his natural temper, especially when the infirmities of age increased upon him, yet this must be said, that he was always open and honest, and delivered the very sentiments of his heart; and the gospel of the blessed God was so dear to him, that he desired, if it was the will of God, he might die preaching it. In a word, he was as much as many of Christ's servants, the glory of Christ.

MR. BRADBURY PUBLISHED THE FOLLOWING WORKS.

The Quality and Work of a glorified Redeemer, in seventeen sermons, printed 1703.

The Joy of the Christian in finishing his course, 1705.

The Justification of a Sinner, in eight sermons, 1716.

Twenty-eight sermons, concerning offences, revilings, and confession of the faith, 1723.

The Power of Christ over plagues and health, and his Name as the God of Israel, in several sermons, 1724.

Thirteen sermons on the Duty and Doctrine of Baptism, 1749.

Three sermons against profane swearing.

Two on contending for revealed religion.

Six on Heb. vi. 12. "Be followers of them who through faith and patience," &c.

Four in the Lime-street Lectures, on the Sufferings of Christ.

Two on Acts xx. 32. "I commend you to God; and the word of his grace."

Two on the death of Mr. Bragge, and another on a funeral occasion.

Three vols 8vo, chiefly of his public sermons, were collected and published after his death, by his colleague Mr. Winter, to the amount of fifty.

What took up most of his time, and gave him the greatest pleasure, (as he says himself,) was the Mystery of Godliness, in sixty-one sermons.

He also wrote prefaces and recommendations to the following works of others: Three volumes of Messrs. E. and R. Erskines sermons; the Gospel Sonnets by R. Erskine; and to a work of Maurice, on the warrant of a sinner as such to believe on the Saviour, entitled, *The Modern Question proven*.

ART. V. *Whether the doctrine, that God has been RECONCILED by the death of Christ, destroys his immutability.*

Symington in his excellent work on the Atonement satisfactorily answers the above question. He takes the common ground occupied by Calvinists on that subject. His remarks are worthy of the reader's attention. They are as follows:—

"The doctrine of atonement has been thought inconsistent with the divine immutability.

"God is unchangeable. In his nature, perfections, and will, he can undergo no alteration. This were to suppose him capable either of improvement or of deterioration, which suppositions alike involve a denial of his perfection. If he is capable of improvement, he was not before perfect. If he can undergo a deterioration, supposing him perfect before, he is perfect no longer. These suppositions are equally blasphemous and absurd; and, consequently, inapplicable to Him who says, 'I am the Lord, I change not.' Yet the atonement of Christ is supposed to effect such a change in the mind of God, that he is reconciled, on account of it, to those with whom he was formerly displeased, and induced to love what he formerly hated.

"This objection resolves itself into the former, and might be disposed of in the same way. Yet, as the form in which it is presented makes it to turn on the immutability rather than the amiableness of God, it requires a distinct consideration.

"1. First of all, let it be remarked, that, if the orthodox employ language which *seems to imply* a change in God, this is nothing more than is done by the inspired writers themselves.

"The phrase *God's being reconciled* may not, in so many exact terms, be found in the Bible: but, certainly, phrases of precisely equivalent import are to be found there in abundance. Is not his *anger* said to be *turned away*? 'In that day thou shalt say, O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou

comfortedst me.' (Isaiah xii. 1.) Is he not spoken of as *keeping not his anger for ever*? 'Go and proclaim these words towards the north, and say, Return, thou backsliding Israel, saith the Lord, and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever.' 'He retaineth not his anger for ever, because he delighteth in mercy. (Jer. iii. 12. Micah vii. 18.) Nay, is he not represented as being *pacified*? 'That thou mayest remember and be confounded, and never open thy mouth any more because of thy shame, when I AM PACIFIED TOWARD THEE for all that thou hast done, saith the Lord God.' (Ezek. xvi. 63.) In these and similar passages although the word 'reconcile' is not used, the *idea* of reconciliation is surely expressed. It is to no purpose, then, that the enemies of atonement cite those passages in which man is said to be reconciled to God, as if it were impossible, at the same time, that God should be reconciled to man. Man is indeed reconciled to God, and his reconciliation, too, is effected by Christ. 'When we were enemies we were reconciled to God by the death of his Son. All things are of God, who hath reconciled us to himself by Jesus Christ.' (Rom. v. 10. 2 Cor. v. 18.) The orthodox believe that the atonement of Jesus has a bearing on man, a tendency to bring down the proud opposition of the human heart, and to slay the enmity of the carnal mind against God. But they believe, also, that it has a bearing on God, because the scriptures formerly quoted teach as much. And there is nothing in this incompatible with those other texts which suppose that it has a bearing on man. So far from there being anything inconsistent in admitting both ideas, it can even be shown, we think, that the latter supposes the former.

"In scripture phraseology, when an offender is spoken of as being reconciled, it means his taking some steps to reconcile him whom he has offended. When the princes of the Philistines are wroth with David and say, 'Wherewith should he reconcile himself to his master?' (1 Sam. xxix. 4.) the meaning they intend to express, plainly is that he should find a difficulty in reconciling his master to himself. Such, also, is the import of the phrase in the well known passage, 'If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.' (Matt. v. 23, 24.) This passage is most decisive. The person addressed is the *offender*; he has nothing against his brother, but his brother has something against him; yet is he exhorted to go and be reconciled to his brother, that is, to go and *reconcile his brother to himself*. This is the only meaning which the passage can bear, consistently with the terms employed. On the same principle, when man is required to be reconciled to God, may we not be warranted to conclude that the phrase implies that God is to be reconciled to man? When the facts of the case are considered, this inference is the more confirmed. God is the offended party, man is the offender; the reconciliation is effected by the blood or death of Christ, which is frequently represented in other places as offered to God; and the effect produced is equivalent to the non-imputation of trespasses, which is certainly the prerogative of God alone. 'God was, in Christ, reconciling the world to himself not imputing their trespasses unto them.' (2 Cor. v. 19.)

"How futile, thus, are all the attempts of Socinians to get rid of the scripture doctrine of God's being reconciled to men by Jesus Christ!



The doctrine is plainly expressed in numerous parts of holy writ, and it is clearly implied even in those which are supposed to exclude it. Let them explain to us, therefore, on their theory, the texts of scripture in which language is used that seems to imply a change in God as well as in man. On the principle of atonement, these present no difficulty. Both sets of passages are easily interpreted, for God is supposed to be reconciled to man as well as man reconciled to God. On the Socinian hypothesis, however, which supposes that only man is reconciled to God, it is not easy to see how the one class of texts is to be understood at all. Betwixt the two, on the orthodox principle, there is no disagreement, but the most complete and delightful harmony; on the principle of its opponents, the inconsistency is glaring and palpable.

"2. Still, it may be thought, this does not get rid of the difficulty; it merely shifts it from our own shoulders to those of the sacred penmen.

"And are we to suppose, on the authority of scripture too, that the atonement *does* effect a change on the immutable God? Far be the thought. The doctrine is not chargeable with any thing so blasphemous. What we have affirmed is, that the texts in question *seemingly* imply a change in God. We have not said that they *really* imply such a thing. What, then, *do* they imply? To speak of a change in the nature, or attributes, or will of God, is blasphemous and absurd, as we have just now said. But it is neither blasphemous nor absurd to speak of a change in the mode of the divine administration. Now the *anger*, *wrath* and *displeasure* of God, are not passions or affections of the divine nature resembling those which receive the same names in man. They are terms denoting the necessary opposition of the divine rectitude to such as have violated the holy law of the righteous Lord who loveth righteousness. They mark the relation into which iniquity brings such as are chargeable with it, to the Lawgiver and Judge of the universe. It is the language of *government*, not of *passion*. And what the atonement effects is, not a change in God the Lawgiver, but a change in the administration of his government; a change in the relation subsisting between his creatures and himself. Those whom he formerly treated in a way which is fitly represented to us by anger, indignation, and wrath, he, in consequence of what Christ has done, treats in a way which is fitly represented by love and complacency. But the change is *not in God*, it is in the *creature*, and in the *relation* in which the creature stands towards God. God does not love at one time what he hated at another. He does not, in respect to Christ's atonement, love what, irrespective of this atonement, he hated. No. He hates and loves the same things at all times. What does God hate? It is sin, and not the sinner; he cannot hate his creatures as such, but only as violators of his just and holy will. What does God love? Holiness, his moral image, which is reflected from men, not as mere creatures but as *moral* creatures, as *new* creatures; not as sinners, but as saints. The change thus appears to be *not in God*. He is pleased and displeased with the same things at all times. He always hates sin—always loves holiness. The atonement does not make God love sin which he formerly hated, nor hate holiness which he formerly loved. The change which it effects is not in God who is the author of love, but in man who is the object of love. By means of Christ's death, man is brought out of a state of condemnation and depravity which God could not but regard with repugnance, into a state of reconciliation and puri-

ty which he cannot but look upon with complacency. The change, every one must perceive, is, in this case, not in God, but in man, or in the relation in which man stands to God. Whatever change the creature undergoes, God continues the same. The sun, the glorious fountain of light and beauty, is always the same in its nature and properties, although the earth may reflect its rays at one time and not at another. But it were every whit as reasonable to ascribe the different appearances which the earth assumes by day and by night, to a change in the solar luminary, rather than to its own relative position with regard to that luminary, as to ascribe the state of man, in consequence of Christ's atonement, to a change in God rather than in man himself. Thus do we dispose of the objection founded on the divine immutability." P. 20—27.

#### ART. VI. *Female Apparel.*

It can scarcely be denied that females generally pay too little attention to the Apostolic rules relative to their apparel. A reformation in this particular is much needed. We would invite the female part of our readers to a careful perusal of the following judicious remarks of that accomplished writer, the REV. JOHN ANGELL JAMES. We extract them from his excellent little work, entitled, "The Family Monitor, or a Help to Domestic Happiness." Pp. 52—57.

"Put on then, the ornament of a meek and quiet spirit. Pay less attention to the decoration of the person, more to that of the mind. 'Your adorning is not to be that outward adorning, of plaiting the hair and of wearing of gold, or of putting on of apparel, but the hidden man of the heart which is not corruptible.' The language of another apostle on this subject is no less striking. 'In like manner also, I will that women adorn themselves in *modest* apparel, with shamefacedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works.' 1 Tim. ii. 9, 10. Two apostles, who both wrote as they were moved by the Holy Ghost, in such language as this, have denounced as improper, and as unbecoming a profession of godliness, a taste for immodest, expensive, or decorative dress. Surely then, this subject is worthy the most serious attention of all christian females. By what sophistry can the letter, much more the spirit, of two passages of holy writ, so very plain and express in their terms as these, be set aside? That they *are* set aside, is evident by the appearance of almost every congregation into which we could enter on the sabbath day, whether within or without the Establishment. The race of folly, one should really suppose, is at length almost run, for it does seem well nigh impossible, even by the aid of our neighbors, the French, for the women of our age to render themselves more supremely ridiculous than many of them have lately appeared. What with the gaudiness of coloring and extravagance of form, our religious assemblies present every thing at once to disgust our taste, and to distress our piety. It is high time for the christian teacher, to call back the women 'professing godliness,' from their wanderings in the regions of fashionable folly, to the holy scriptures: for the holy scriptures, it should be remembered, have laid

down a law for regulating the dress of the body, as well as that of the mind. I do hold then, that these passages of scripture are still parts of revelation, and as such still binding upon the conscience: if not, show me when they were cancelled. I contend, that *christian* females ought to abstain from expensive, showy, and extravagant fashions in dress, jewelry, and all kinds of personal decoration. I am not arguing for a sectarian costume, for a religious uniform, for canonical shapes and colors; nothing of the sort, but for simplicity, neatness, economy; for, what the apostle calls, modest apparel, shamefacedness, and sobriety; for the *spirit* of the passages, if not the very *letter*; for a distinction between those who profess godliness, in their comparative inattention to such things, and those, who make no such profession: for a proof that *their* minds are not so much engaged on these matters, as the minds of the people of the world are. I am not for extinguishing taste; alas, in matters of dress, this is already done, but for resisting the lawless dominion of folly, under the name of fashion. I am not for calling back the age of gothic barbarism, or vulgarity: no; I will leave ample room for the cultivation of both taste and genius, in every lawful department, but I am protesting against the desolating reign of vanity; I am resisting the entrance of frivolity into the church of God; I am contending against the glaring inconsistency of rendering our religious assemblies, like the audience convened in a theatre. The evils of an improper attention to dress are great and numerous. 1. Much precious time is wasted in the study, and arrangements, and decisions of this matter. 2. The attention is taken off from the improvement of the mind and the heart, to the decoration of the person. 3. The mind is filled with pride and vanity, and a deteriorating influence is carried on upon what constitutes the true dignity of the soul. 4. The love of display infects the character. 5. Money is wasted which is wanted for relieving the misery, and improving the condition of mankind. 6. Examples are set to the lower classes, in whom the propensity is often mischievous in many ways.

“ We have run  
Through ev’ry change that fancy at the loom,  
Exhausted, has had genius to supply;  
And, studious of mutation still, discard  
A real elegance, a little us’d  
For monstrous novelty and strange disguise.  
We sacrifice to dress, till household joys  
And comforts cease. Dress drains our cellar dry,  
And keeps our larder lean; puts out our fires;  
And introduces hunger, frost and woe,  
Where peace and hospitality might reign.

“ I am aware it might be, and is said, that there may be the pride of singularity, as well as of fashion; the pride of being covered with sober autumnal tints, as well as of exhibiting the brilliant hues of the rainbow; the pride of quality and of texture, as well as of color and of form. I know it, and I do not justify the one more than I do the other; I condemn all kinds; but at any rate there is a little more dignity in one kind, than in another. I will leave opportunity for the distinctions of rank, for the inventions of true taste and for the modest and unobtrusive displays of natural elegance and simple beauty; but I cannot allow the propriety of christian females yielding themselves to the guidance of fashion, however expensive, extravagant or gaudy.

“ As to the employment of our artisans by the various changes of fashion; I have nothing to do with this, in face of an apostolic injunction. The silversmiths who made shrines for the worshippers of Diana, might have pleaded the same objection against the preachers of the



gospel, who certainly did, so far as they were successful, ruin this trade. I am only speaking to professors of religion, who form so small a portion of society, that their abstinence from folly would do but little in diminishing the employment of the work-people; and if it did, let them make it up in some other way. What I contend for, then, is not meanness, not ugliness, not unvarying sameness; no; but neatness opposed to gaudiness; simplicity and becomingness opposed to extravagance; modesty opposed to indelicacy; economy opposed to expensiveness. Whether what I contend for is characteristic of the age in which we live, let any spectator determine. I am anxious to see professors of religion displaying a seriousness and spirituality, a dignity and sobriety of mind, a simplicity of habits, and a sedateness of manners, becoming their high and holy profession; and all this, united with an economy in their personal expenses, which will leave them a greater fund at their disposal, for relieving the miseries, and promoting the happiness of their fellow-creatures.

"But, perhaps after all, many women may plead that the gait and expensiveness of their dress, is more to please their husbands than themselves: but even this must have its limits. And I really pity the folly of that man, who concerns himself in the arrangement of his wife's wardrobe and toilette; and who would rather see her go forth in all the georgousness of splendid apparel, to display herself in the drawing rooms of her friends, than in dignified meekness, to visit the cottages of the poor, as the messenger of mercy: and who rejoices more to contemplate her moving through the circles of fashion, the admiration of one sex, and the envy of the other, than to see her holding on her radiant course in the orbit of benevolence, clad in unexpensive simplicity, and, with the savings of her personal expenditure, clothing the naked, feeding the hungry, healing the sick; and thus bringing upon herself the blessings of him that was ready to perish, and causing the widow's heart to sing for joy.

"Not only the ornament, but the person which it adorns, is corruptible. Accidents may distort the finest form, diseases fade the loveliest coloring, time disfigure the smoothest surface, and death, the spoiler of beauty, work a change so awful and appalling, as to turn away the most impassioned admirers in disgust. How soon will every other dress be displaced by the shroud, and every other decoration be stripped off to make way for the flowers that are strewed in the coffin upon the corpse, as if to hide the deformity of death. But the graces of the heart, and the beauties of the character, are imperishable; such let a wife be continually seeking to put on; 'for she that has a wise husband, must entice him to an eternal dearness, by the veil of modesty, and the robes of chastity, the ornaments of meekness, and the jewels of faith and charity; she must have no paint but blushings; her brightness must be her purity, and she must shine round about with sweetness and friendship, and then she shall be pleasant while she lives, and desired when she dies.'"

ART. VI. *Q's Views on Missions to the Heathen.*

(Concluded from P. 153.)

I have no desire to overlook any argument in behalf of missions to China, or to keep out of view any thing that might throw light on the question. I cannot imagine any reason, that any christian can have, against such a mission, unless it be a conviction of its inexpediency, and that the plain path of duty lies in another direction. The arguments for such missions will appear to better advantage by contrasting two cases together. The first argument is the dense population of eastern countries, and especially China: this is often largely expatiated on; that *immense* empire, including one-third of the human family at least! One missionary in imploring aid, observes, that he labors for four hundred millions of souls. Now where will you look for another such field? If you proceed towards the Indian tribes in our own latitudes, or to the northern regions, or to Patagonia, there are but a few thousands scattered over boundless forests.—In the former case, the missionary can scarcely fail of obtaining a continual audience, and numerous assemblies; in the latter case that is scarcely ever possible. Another argument is that eastern nations and especially China has the advantages of high civilization, the knowledge of letters, and laws, arts and sciences, besides affording the conveniences of life in abundance: whereas in the remote north, south or west, society is in a manner altogether unformed; much time and labor is necessary to bring them to a condition ready for the gospel minister to begin his proper work among them; and in the mean time he must descend, in a great measure, to their style of living.—Another argument is that eastern countries offer great advantages for commerce, by which intercourse with enlightened people can be maintained, improvements of every kind facilitated, and great gain arise both to them and to us. Some missionaries dwell considerably on this point—the fertility, and rare productions of the countries they visit, how easily commercial intercourse might be established between them and their native land, and how advantageous it would be to the latter. But among the heathen in the extremities of our own continent, there could be nothing of the kind.

These are such of the arguments as occur to my mind, if our friend A. H. knows of others more weighty, it will be esteemed a favor from him, to bring them forward, as I have no object in view but to ascertain the truth of the matter. In the mean time let us examine those given above.

1. A dense population no doubt has its advantages, and if the missionary's success were always in proportion to that, we should at once yield the question to the advocates of a Chinese mission. This, however, does not seem to be the case. Large audiences are indeed gratifying, but not indispensable; and by no means the rule by which to judge of a call to missionary work. We read in Acts viii. 26, of a very express call to Philip to proceed to a desert, and preach to one man; which he did with excellent success. Moreover missionary reports show, that the large and continual audiences that are imagined, are never realized, most of the missionaries' instructions seem to be given by way of conversation with individuals, or desultory discourse to a few. I have never read, of what might be called a large assembly waiting orderly on the preaching of the word, and stated ordinances of christian worship. We may take as a fair specimen on this point, the letter of Mr. McEwen, missionary in northern India, dated December 19, 1836, from Allahabad. This is represented as a most important

missionary station, the seat of the supreme court, at the confluence of two sacred rivers, Ganges and Jumna, and of course a place of resort for many thousands from all parts; affording therefore a most favorable opportunity of proclaiming the "glad tidings" to multitudes of heathens. Well, what crowds attend the missionary? He says, "We have public service every sabbath morning, at which, from thirty to forty generally attend. Sabbath evenings also, and three evenings during the week. I attend meetings at different places of the station. At some of these places, the attendance is generally as good as on sabbath morning, although by different persons." It is to be remembered also, that even these thirty or forty, are not native Indians, but of European descent. Again he says, "On our arrival here, we immediately made some efforts to commence a school, considering that, as one of the principal objects of our mission.—The boarding school system, is therefore in our estimation, the great hope of christian missions." And what is the amount of the school?—"We have now eight boys and one girl, in the house, who with the five mentioned, will make *fourteen* in all; and we have every prospect of increasing the number very rapidly. Our day school is also increasing. We have a few *natives* amongst the others. The boys that I have taken, are all from eight to ten years of age." Such is the mission of great importance and great promise, and without doubt of great expense. But I cannot see how the conversion of fifty or a hundred persons in China should be of so much more value than the conversion of a like number in any part of America.

That missionary success is not always in proportion to the population of a place we have demonstrated to us, without going so far as to China. Look at any of our own great cities. There you have a dense population, possessing many advantages for the spread of the gospel, beyond any eastern nation; contrast them with the most thinly peopled sections of the country, and say in which place, the gospel minister is most successful? Is it not manifest that as population increases either in city or country, wickedness also abounds? The reason is plain "As iron sharpeneth iron so doth the face of a man his friend," either in good or evil: the more closely and frequently that irreligious and corrupt men are brought together, the more corrupt they become. In proportion to the density of population, is the difficulty of obtaining a livelihood; hence men must be more occupied with worldly business; and what we may call the social vices will more abound among them; and so, there will necessarily be little opening for the gospel. This is not a mere theory, for all these evils are actually met with, by the Chinese missionary, as might be fully shown. I would infer, then, that this first argument has no great weight, because the evils fully balance the advantages.

2. Civilization and refinement, are of excellent advantage, when they bear their proper relation to true religion, and not otherwise. The Chinese and other eastern nations have not only letters and laws, but deep rooted notions of a false religion; indeed they are so sensible of all their advantages, that they are above being taught. It is in the very nature of the thing, that where men have the idea, that they are learned, refined and improved, are the ancient people, their order of things superior to all others, and such notions, which are so gratifying to natural pride, they also are proportionally fortified against the humbling, self-denying system of the gospel. How hardly shall they who



are in this case, be convinced of their ignorance, and sit down like little children to learn the first lessons, that they may enter into the kingdom of God. They are well represented by Solomon, "Seest thou a man wise in his own conceit, there is more hope of a fool than of him." The uncivilized inhabitants of the forest, who may be said to know nothing, are more readily convinced of their true condition, and more easily taught, than these. It will be found a work as great and difficult to unteach the former all his false wisdom, that he may be in a condition ready for the gospel minister to begin his proper work, as to elevate the latter by civilization to the same point. How does scripture and experience speak on this matter? The Scribes and Pharisees in the days of our Lord's personal ministry, were the most learned and refined class of the most enlightened and civilized nation on the face of the earth, possessing many advantages above all the men of the east. What success the gospel had with them, is well known. Their conceited knowledge and holiness, was the most effectual bar to their conversion; publicans and harlots went into the kingdom of God before them. And similar to this it has always been. The most rude and ignorant, are often more accessible, and open to instruction than those of the contrary character. The Greeks were the most learned and polished of all the heathen nations—their literature, arts and philosophy are to this day admired, there is no eastern nation of modern times that will bear comparison with them. The apostles labored among them as christian missionaries; but they do not seem to have found such great advantage from that circumstance. Christ crucified was to the Greeks, foolishness; the gospel system was far from agreeing with their preconceived opinions, and those of course were not to be disputed, therefore it must be pronounced absurd. And I have not seen on what ground, a better reception is expected from the refined *Easterns* of modern times. If it be remarked, that the apostles were not deterred by such considerations, but actually went among them, and had excellent success; so ought we to go and hope for a like triumph of the gospel over false wisdom, no less than over gross ignorance. I answer, the Greeks were comparatively in the apostles very neighborhood; and farther, they had very clear calls to go to them, which is the very point now in question.

If it be observed that I have considered the case, only as to natural means and their natural operation, as though the spread of the gospel were the effect of mere human effort; keeping out of view its divine character, and the promise of the spirit to give it effect: I answer; if these points are taken into view, they apply to the uncivilized heathen on our own continent as well as others and make them perfectly equal with the Chinese. However valuable the refinements of civilization may be, it is not proved that the want of them is any material hindrance to the progress of the gospel; the word of salvation is at once adapted to the lowest, as well as the loftiest capacity, and being embraced, carries along with it, and produces, the best and only true refinement of society.

3. The advantages by commercial intercourse, I cannot admit at all. History indeed, informs us, that merchants and traders were greatly instrumental in spreading the gospel in the commencement of the Reformation, but observation and experience prove that it is far otherwise in these days. I have been forcibly struck, with the remark of an able writer on another subject, viz: "The trader, and missionary in heathen

lands, must forever be diametrically opposite." It is the interest of the former that the heathen continue in their ignorance; the very business of the latter is to enlighten them. The general conduct and character of the former causes the greatest possible prejudice against the latter. The trader from christian countries, is accounted a christian, as well as the missionary, and his falsehood and dishonesty are at once imputed to the religion he professes; so that the missionary finds a deep rooted prejudice against the gospel which he would teach, and a distrust of his motives, if not a hostile jealousy of him, on account of the wrongs, already suffered from those nominally of the same religion. Hence it will always be found that in proportion as any tribe or nation have commercial intercourse with christian nations, so called; so will they become corrupt, hardened and untractable; and on the other hand as they lack the attractions for the avaricious trader, or the lovers of power, so are they simple, harmless and docile. This I might illustrate by many passages of various authors—a few examples shall suffice. What occasioned the sanguinary law of Japan and China against christianity but the villanies of the Jesuits, who under the guise of christian missionaries, were seeking mere wordly gain? Commercial men from christian lands very commonly show the superiority of their intellect over the heathen, by wronging them, and so destroy any moral principle they seem to possess, and often introduce crimes among them of which they were before ignorant. When Captain Cook was exploring the coasts of New Zealand, in order to obtain as much information of the country as possible, he was anxious to capture a boat with its crew; this however he could not do, till he had *shot* the most of them. This was their introduction to an acquaintance with white men, with christians. Here was a wound inflicted on their national feelings that would not be soon healed. How could the same people convince these savages that they were desirous of doing them good? Not easily. We might again refer to the example of the Indians on any part of our own frontiers. Those who trade among them are not ashamed to acknowledge, that they become vastly worse in every respect, by their intercourse with them. The covetous merchant never hesitates to deal in any article that will produce gain to him, though it should as certainly produce ruin to those who receive it. Accordingly ardent spirits almost always enters largely into the bill of traffic, and the contrariety of its effects to the work of the missionary, needs no illustration. Before Captain Cook's time, the New Zealanders were absolutely ignorant of intoxicating drinks, as was also the case with many other islands in the Pacific; but by their commercial intercourse with enlightened, christian nations, drunkenness is become sufficiently common. By the law of Mahomet, drunkenness is strictly prohibited to every Musselman; but by commercial intercourse with christian people, we are informed that New England rum has been introduced among them and is in some places freely sold and drank as in New England. It is not perhaps two years since some missionaries proceeded to the Esquimaux on the north west coast of North America; the main errand of the ship in which they sailed, was commerce, and one article of traffic was rum, about ten times as many hogsheads as there were missionaries on board. Whether such commercial intercourse is calculated to help or hinder the missionary work, is not hard to see. These are but a few cases under one article, to which many more might be added, and I might also show on other points, that commercial men, commercial intercourse

and the cultivation of commercial enterprize among heathen tribes, is as detrimental to the spread of the gospel among them by the labors of missionaries, as war itself. On this argument therefore, the heathen on our own continent, have a decided advantage, especially those whose country, and whose state of society offer nothing to tempt the avarice of the merchant.

In conclusion, Mr. Editor, I am not opposed to christian missions to the heathen. I only plead for consistency in the work. It is surely no more than reasonable and consistent, to apply our labor and expense where we have most direct access, and a prospect of the greatest amount of good following. I cannot undertake to say from memory, even the probable sums that have been expended in missions to eastern countries; it would not however be extravagant to say many thousand dollars. The number of missionaries, taken together, is great, and their labors incalculable. Now what have they done? What progress have they made, in organizing the church, and bringing her to the scriptural form and order? Let us look at China, one missionary exclaims in triumph, that China is open for the gospel, and calls on all who love the work and cause of Christ to come and occupy the field; but another, and his fellow missionary, explains to us how it is open, that christian books can be given to many individuals who are eager to receive them, and thus christian knowledge spread; that there are also many opportunities of giving instruction by conversation, and finally that the scriptures are translated into that language; all important points attained. But has there yet been one christian congregation formed? Is there one school established, for the instructing of the natives in christian knowledge? Has one christian missionary obtained a permanent location for the distribution of books, or any other missionary work? Has one native given decided evidence that he has been truly converted to Christ, by the means used? I have never read nor heard of one instance of any of these. Individuals are found willing to listen or read occasionally, and appear not so obstinate and unreasonable as they might be and this is considered no small matter. Persia has been longer, or more labored as a missionary field, and it is a shade better. There is some countenance given to the spread of christian knowledge, some beginnings have been made to the establishing of christian schools, and perhaps one or two individuals have given evidence of saving faith. But we have not heard of any thing like the formation of a congregation. Indeed the missionaries seem to consider the establishment of schools, the highest object they can reach, a means that may produce much good, in the course of another generation. How is it in the British East Indies, where the gospel has been preached by missionaries and the scriptures circulated more or less for half a century? Or how is it in those parts possessed by the Dutch, where the gospel has been nearly a whole century? There are indeed some congregations, composed of Europeans, and only of a small part of them. The native converts are very few. An instance of the conversion of an individual is celebrated as a great trophy. On the whole there has probably been as much labor and expense bestowed on eastern missions, as on the Secession church in the United States; and (small as she is) the fruits produced are nothing in comparison. There can scarcely be a doubt that if the same labor and expense had been judiciously applied, (I mean even that portion of it sent from America) on our own continent a far greater amount of good would have followed.



If we compare the labors and successes of Brainard and Martyn; if we compare the success of efforts among the Cherokees, with any eastern mission, it will amount to a proof. Now if the Secession church will establish missions on our own borders, even in those places that are now visited by her itinerants, it would probably occupy all her resources, and it would without doubt be of tenfold service to the cause. Let there be two or three men permanently located and supported in the far west, one or two in Wisconsin, one in Upper Canada, one or two in Michigan, one or two in Lower Canada, &c. In all which places there are already promising openings. The expense of transporting a man to the shores of China, would support one in any of these places for one year, and before the Chinese missionary has learned to speak, the other will have gathered a good congregation, and in some places a presbytery of them around him. But if it is indispensable to our reputation for missionary exertion, that we speak to men of strange languages, we must go farther, still it is not necessary to leave the continent, and an establishment in almost any remote tribe could be maintained vastly easier and with more probability of success than the chimerical project of sending an individual to China or any "region where the Chinese language is spoken."

There is another point on which I plead for consistency, I mean a proportional regard to all the commands. I acknowledge the greatness and obligation of that "Go ye unto all the world and preach the gospel to every creature." But the same authority also says "thou shall love thy neighbor as thyself." "If any man say I love God and hateth his brother, he is a liar." What an absurd, and disgusting pretence to zeal for God, then, is that which is flaming for the extension of the highest privileges to the Chinese, and at the same time for keeping millions of our own countrymen in a state of slavery, deprived of every right of humanity! This alone might be sufficient to induce the candid, to stand aloof, not from the missionary work, but from co-operation with those who boastfully assume the management of it. It is not an extraordinary thing to find slavery and missionary effort connected, not speculatively but practically. Take an example or two. In the minutes of Bryan Superior Court, S. C., Dec. 3d, 1832, we have the following legacy of Ann Pray:—"one fourth of certain negro slaves, to the American Board of Commissioners for foreign missions, for the purpose of sending the gospel to the heathen"—I have no information whether the Board accepted or rejected the bequest, but that would make no difference as to the pious intention of the lady. In another part of the country, two elders in the church were the owners of two men slaves, who were fellow members with them of the same congregation, and heads of families. They were both sold to one driver, chained together, and driven from their families; going down the Mississippi they cast themselves over board in a fit of despair. The pious elders took the first opportunity of devoting *part of the price*, to the cause of missions, which was accepted. We commonly consider that the chief priests and pharisees of Christ's day, were the most unprincipled and devilish set of men that any where figured in history; yet when they had received again the money from Judas, they judged it unlawful to apply it to any holy use, *because it was the price of blood*. But our modern devotees are by no means so scrupulous; the above instances are as much worse than the Pharisees as can well be imagined—they are aggravated by a hundred circumstances. Yet instead of being execrated

by those who possess the most ardent glowing of christian love for their fellow men, the individuals are considered praiseworthy for their liberality and benevolence. Away with such canting! Does A. H. ask what bearing these remarks has on the question now in hand as he is concerned in it? He need only recollect the speech which he made on the floor of the last Synod, on the subject of slavery, to see their bearing. Since he was so prompt to discern, that the minister who opposed his project of a foreign mission, acted in direct contradiction of the declared will of the Master, it is remarkable, that he should see nothing in the other question contradictory to his will, and of the spirit of the gospel; nothing self-contradictory in his own conduct, when he considers what side he takes in the one question and in the other. I would recommend him to reconsider the subject carefully, and beware of the sin of being "partial in the law." And when he appears to be governed by a principle of equity; we will hear him candidly. At present farewell. Q.

#### ART. VII. *Missionary Intelligence.*

The annual meeting of the American Board of Commissioners for Foreign Missions, was held at Newark, N. J. on the 13th ult. Believing that it would interest our readers to be made acquainted with the extensive operations of this national institution, we have been induced to publish the following "Abstract of the Twenty Eighth Annual Report." We copy it from the Christian Intelligencer. As it furnishes a vast amount of *Missionary Intelligence*, though long, we trust it will be received and read with much satisfaction.

#### DEPARTMENT OF MISSIONS BEYOND SEA.

##### *Mission at Cape Palmas.*

**FAIR HOPE.**—John Leighton Wilson, *Missionary*; Benjamin Van Rensselaer James, *Printer*; Mrs. Wilson.

(1 station; 1 missionary; 1 printer, and 1 female assistant missionary;—total, 3.)

Mr. and Mrs. White and Mr. James arrived at Cape Palmas in December in good health. Mrs. White became sick of a fever on the 10th of January, and died on the 28th. Her husband's anxious care of her in the first days of her sickness, notwithstanding the remonstrances of his more experienced missionary friends, was probably the reason that when the fever seized upon him, on the 18th of January, he sunk at once, and died on the 23d. Mr. James had the fever lightly.

Mr. and Mrs. Wilson enjoys excellent health, and much solid happiness in their work. The more they know of their field of labor, the more highly do they think of it. Mr. Wilson made three tours, the past year, into the interior. One was thirty miles, to the chief town in the Bolobo territory; another thirty-five miles to a town twenty miles up the Cavally river; the third 120 miles to Grabba, eighty-five miles beyond the termination of his second tour. He was then on his way to a people supposed to inhabit the declivities of the Kong mountains; but having been led out of his way, and falling ill among an inhospitable tribe of cannibals, he returned. The country in the inte-

rior, and especially along the river, is of surpassing beauty and fertility. Nor does it want inhabitants.

Mr. Wilson has commenced a seminary of boarding scholars from different parts of the country. It contains forty pupils, one fourth of whom are females. There are four day-schools, containing one hundred pupils, taught by colored men. He has commenced printing in the Greybo language.

No field occupied by the Board promises a speedier or more abundant harvest for those who can endure the climate, than this; and the call is urgent for two or three clerical men from our southern states to associate themselves immediately with Mr. Wilson. Nothing has yet occurred to prove that the danger of early death is imminent to such men, if they use the cautions which experience suggests to mitigate the violence of the constitutional changes, by which the system is accommodated to the climate.

*Mission among the Zoolahs of South Africa.*

PORT NATAL.—Newton Adams, M. D. *Physician*, and wife.

GINANI.—Alden Grout and George Champion, *Missionaries*; Mrs. Champion.

*Stations not yet known.*—Daniel Lindley, Henry J. Venable, and Alexander E. Wilson, M. D. *Missionaries*; Mrs. Lindley and Mrs. Venable.

(2 stations; 5 missionaries—one of them a physician, 1 physician, and 4 female assistant missionaries;—total, 10.)

God in his providence has resolved the two South African Missions into one. That destined to the interior, arrived at Mosika, in the Country of Moselekatsi, June 15th, 1836, fifteen months after leaving Cape Town. Their missionary labors, however, had been virtually commenced at Griqua Town only two months after leaving the Cape. The climate of South Africa is one of the healthiest in the world; but, beginning to lodge in their houses before the mud floors were sufficiently dried, all, except Doct. Wilson, suffered from fever and rheumatic affections, and on the 18th of September Mrs. Wilson died. Scarcely had they recovered from the effects of this painful dispensation, when they were subjected to another, which broke up their mission, and removed them from the country. Some Dutch farmers, rich in flocks and herds, and dissatisfied with the colonial government, had emigrated from the colony the year before, and settled at some distance south of the country of Moselekatsi. These Moselekatsi attacked and robbed, without provocation, in the fall of 1836, slaying some of their number. Reinforced by new emigrants, they invaded his country in January, destroying fourteen or fifteen of his villages, slaughtered many of his people, and captured 6,000 head of cattle. They declared their intention of renewing the war, and driving him from the country, and earnestly advised the missionaries to relinquish their mission and go with them. No other course seemed proper, and our brethren entered upon another long and tedious journey of 1,200 or 1,500 miles, to join their brethren of the maritime mission at Port Natal. In May they were at Graham's Town, and probably reached Port Natal in July.

The brethren of the maritime mission arrived at Port Natal on the 21st of May, 1836, and soon after, by invitation from Dingaan the chief of the Zoolahs, they visited him, and were cordially received. They immediately commenced two stations, one at or near the residence of Dingaan, the other at the port, and wrote home for helpers.



With these they have been providentially furnished, in the unexpected manner just described. A printing establishment, presented by a munificent friend of the cause, has been sent to this mission during the past year.

The uniting of these two missions is not on the whole undesirable. The impressions of our brethren concerning the character of Moselekatsi, were by no means favorable. The extent of his country and the number of his people also fell short of their expectations. Being an unprincipled freebooter, his relations to the surrounding tribes were such as in a great measure to insult his people, and afford little prospect of making the mission, within a moderate period and to any great extent, a radiating point of influence. Nor was it very improbable that Moselekatsi and his people would emigrate to some other region more remote from the vengeful and dreadful power of Dingaan.

*Mission to Greece.*

ATHENS.—Jonas King, D. D., *Missionary*, and wife.

ARGOS.—Elias Riggs and Nathan Benjamin, *Missionaries*, and their wives.

(2 stations; 3 missionaries, and 3 female assistant missionaries; total, 6.)

During the past year, a violent opposition has been excited, by designing men, against the *Americans*, under which all protestant missionaries and Bible agents were included, from whatever part of the world they may have come. This has not only pervaded Greece, but the whole Greek community. Notwithstanding this, Dr. King writes, at the commencement of the present year, that he was never so much encouraged in his mission. From thirty to forty, which was all his room would contain, stately attended his Greek preaching on the Sabbath. He had sold and gratuitously distributed, in the twelve months past, 4,687 copies of the New Testament and parts of the Old Testament in modern Greek, and 43,322 copies of school-books and religious tracts—in all, 48,009. Add to these what Mr. Riggs distributed, and the number amounts to near 50,000. The other labors of the mission were as heretofore. The seminary was continued at Athens; and the two female schools at Argos contained seventy scholars.

Prof. Bambas had come forward in answer to the inflammatory tract, which was the chief instrument in exciting the opposition just mentioned. His reply vindicates the reading of the word of God in modern Greek, and as translated from the Hebrew, and is said to be beautifully written. Mr. and Mrs. Benjamin arrived at Argos on the 15th of November.

*Mission to Constantinople.*

CONSTANTINOPLE.—William Goodell, H. G. O. Dwight, William G. Schaffler, and Henry a Holmes, *Missionaries*; Mrs. Goodell, Mrs. Dwight, Mrs. Schaffler.—Three native helpers.

(1 station; 4 missionaries, 3 female assistant missionaries, and 3 native helpers;—total, 10.)

The means of communication in Turkey have greatly increased within a few years, and are increasing. The plague, however, seriously obstructs travelling, and all kinds of labor. The Lancasterian schools among the Turkish soldiers continue to flourish. Among the *Turks*, the following changes and indications of change are worthy of notice; viz: The introduction by the sultan of the European nomenclature in designating his ministers of state—the construction of a re

gular carriage road to Nicomedia in one direction, and Adrianople in another—the assumption by the government of the immense landed estates belonging to the mosks of Constantinople—and the placing of his own portraits, contrary to the precepts of the Koran, in the barracks of the soldiers.

The *Greeks* of Constantinople are estimated at 200,000—a greater number than can be found collected in any other spot. The tendency to infidelity among them is probably no more than a revulsion of feeling and opinion from the extreme of superstition, with nothing to give it the right direction. As a body they are peculiarly accessible. There are also thousands of Frank Greeks in the metropolis, generally from liberated Greece, who owe no allegiance either to sultan or patriarch. There seems, however, to be wanting among the Greeks of Constantinople that preparation of heart—the result of divine influence—which is found among the Armenians. Hence but few instances of spiritual renovation have yet been seen among them. There has been, however, a deficiency in the appropriate means, none of our present missionaries speaking the modern Greek. A missionary acquainted with that language will probably be soon transferred from one of our other stations in the Levant.

The work of God among the *Armenians* continues with increasing interest. Whatever of opposition has existed has been overruled for good. Early in the present year, the vakeel, a sort of prime minister of the patriarchs, resolved upon breaking up our seminary for Armenian youth, and, the mission thinking it advisable to yield the point, he easily succeeded. At the same time he intended to destroy the reputation and influence of Hohannes, the pious principal of the seminary, and of Sennokerim, his pious friend, now in the United States. It pleased God to make all this subserve the cause of truth and righteousness. An opulent and munificent banker had undertaken to reorganize and enlarge an Armenian school of 400 pupils, which was in charge of an evangelical and devout priest. Though the banker had never seen our missionaries, he had cordially received the same blessed principles with the priest and Hohannes, and, at the earnest recommendation of the priest, placed Hohannes at the head of the institution, the former taking a subordinate post in the school. The placing Hohannes in this position was resisted by the vakeel and by some of the chief men in the nation; but the resolution and influence of the banker were such, while at the same time he boldly avowed the coincidence of his own religious views and feelings with those of Hohannes, that the national synod sanctioned the appointment. The school is intended for the higher branches of science, and has a Lancasterian department for the smaller boys, and another for girls. It is expected to contain about 600 scholars, and to be a free school. The worthy patron is reported to have expended \$5,000 in getting the school into operation, and will be at no small annual expense for teachers, etc. etc. He clothes nearly a hundred of the girls, and nearly two hundred boys. Thus has the Lord suspended our Armenian Seminary only to rear up one more efficient and equally evangelical; and at the same time he has relieved us of not a small item of expenditure—(about 3,000 dollars.)

The institution just mentioned is at Has Koy, a suburb of Constantinople. At Scutari, another suburb, the Armenians are erecting a building for a college, containing more than 120 rooms.

What is more than all this, the work of spiritual renovation is making

manifest progress among this people. It is not time to make use of numbers in our statements on this subject: but it is certain that the gospel is there producing its legitimate effects. It is bringing men to Christ and salvation; teaching them that denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world. It is found, too, that a very little of God's precious truth is amply sufficient for the purpose, when it is accompanied by the influences of the Holy Spirit.

Among the *Jews*, the state of things, is much as was reported last year. There is to some extent a hearing ear, and to a great extent the absence of an understanding heart. The German and Polish Jews are less bigoted and more intelligent than the Spanish Jews, but are more indifferent on the subject of religion. On the great day of atonement, they allowed Marcussohn, the baptized German Jew, to address them at considerable length in their synagogue on the christian religion, the "ruler of the synagogue" having first given him a chair in the elevated enclosure where prayers and the Scriptures are read and sermons delivered.

The printing of the Psalms in the Hebrew and Hebrew-Spanish has been completed. Mr. Schaeffer's visit of some months to his German relatives and friends at Odessa, resulted in an interesting revival of religion in that place.

#### *Mission to Asia Minor.*

SMYRNA.—Daniel Temple and John B. Adger, *Missionaries*; Homan Hallock, *Printer*; and their wives.—Three native helpers.

SCIO.—Samuel R. Houston and George Leyburn, *Missionaries*, and their wives.—One native helper.

BROOSA.—Benjamin Schneider and Philander O. Powers, *Missionaries*, and their wives.

TREBIZOND.—Thomas P. Johnston and William C. Jackson, *Missionaries* and their wives.

(4 stations; 8 missionaries, 1 printer, 9 female assistant missionaries, and 4 native helpers; total, 22.)

No report has been received of the printing at Smyrna since June of last year. The issues from the depository during the year 1836, amounted to 27,568 books, and 1,926,112 pages. The schools have been suspended on account of the opposition among the Greeks. Mr. Adger is usefully employed in revising a version of the New Testament in modern Armenian, made some time since by an Armenian. Mr. Adger regards the ancient Armenian version as scarcely inferior to our own excellent English version, some few interpolations excepted. It was made about the fifth century. A Greek periodical, called the Repository of Useful Knowledge, issued by the mission, is received with favor by Greek subscribers.

The station at Scio received the accession of Mr. and Mrs. Leyburn the past year, and that at Trebizond of Mr. and Mrs. Jackson. It is doubted whether Scio is a place for a Greek Seminary, and whether a seminary on a large scale is expedient any where at present for educating native Greek helpers. The schools at Broosa connected with the mission have been suppressed, and a considerable number of books, including the Scriptures, which had been distributed by the missionaries, were burned by the Greeks. The flames made known the existence of the books to the whole people, and awakened curiosity concerning them. Not a few books were preserved, and valued the more on



account of the risk encountered by their preservation, and at least a few of the people were led to examine them the more carefully by the order for their destruction.

In October Messrs. Schneider and Powers made a tour to Kutaieh, a city of considerable note in the country anciently called Phrygia. Mr. Johnston, also, made a tour from Trebizond, accompanied by Mr. Sennekerim, the Armenian already mentioned. They visited Samsoon, Tcharchambah, Ooneieh, Amasia, Tokat, Sivas, Erzengan, and Erzenroom. At Tokat they found an Armenian bishop, whose mind had been much enlightened, and who had attempted some salutary reforms. Mr. Johnson recommends Erzenroom as a proper site for a missionary station.

(To be Continued.)

#### ART. VIII. *Poetry—The Manchineel.*

(For the Religious Monitor.)

The Manchineel is a poison tree which grows in the West Indies, and other parts of tropical America, in the immediate vicinity of the ocean. Its appearance is said to be very beautiful. It bears a fruit of the color and size of an apple, resembling the golden pipin. To eat of it is instant death. Enticed by its appearance and fragrant smell, many Europeans have lost their lives by eating it. The milky juice with which it abounds is very poisonous. If a drop of this juice falls on the skin, it causes the same sensation as a burning coal, and quickly produces a blister, accompanied with great pain. The Indians dip the points of their arrows in the juice, that they may poison their enemies when they wound them. It is said, Providence hath so ordered it, that one of these trees is never found, but near it there also grows a *white wood*, or a fig tree; the juice of either of which, if applied in time is a remedy for the poison of the Manchineel. Others say, that drinking copiously of sea-water is the best remedy, when a portion of the first has been swallowed.

Here will we rest, this beauteous tree  
From the burning heat, our canopy;  
And cool our lips, in this calm retreat,  
With its golden fruit,—while its fragrance sweet  
Flings o'er us the breath of the opening rose,  
Calming the heart, and inviting repose.

Ah beware, and away! brave the burning sky,  
But come not here to sleep and die;  
Better meet the breath of the fierce Simoom,  
Than, lur'd by that fragrance and fatal bloom,  
Eat, but the anguish of death to feel:  
Away, 'tis the deadly Manchineel.

You *have* taken and eaten! alas for you now,  
The damp of death has cover'd thy brow,  
The arrow of death with agony  
That fruit has poison'd; and you must die  
No earthly power can aid you, or heal  
The pangs of the deadly Manchineel.

But yet there is hope: though the eye grows dim,  
 Look up in faith to the throne of Him,  
 Whose gracious care has planted nigh  
 This deadly poison, a remedy.  
*He* can heal you and save, though death's fatal seal  
 Has been set on thy frame, by the Manchineel.

Life, *He* sends, with the ocean tide,  
 Yea, the precious white-wood by thy side,  
 And the humble fig-tree offer to heal  
 The burning pangs of the Manchineel:  
 Hasten and bring, from the wounded tree,  
 Help, for the sufferer's agony.

A poison more deadly, than this fatal tree,  
 Is bringing death—endless death, O my brother, on thee:  
 It has kindled hell, with its fiery breath,  
 And in agony steep'd the arrow of death;  
 Made the blood molten fire—while the soul writhes within,  
 And forever must burn with the *poison of sin*.

All have taken and eaten, as pleasant and good,  
 The fruit of this tree of death, for food,  
 And all must die:—no healing tree  
 No balm on earth can be found for thee,  
 To cure the tortures of burning wrath,  
 The terrible pangs of eternal death.

The highest seraph would suffer in vain  
 To cleanse you from guilt, to release you from pain:  
 Blood, precious blood must buy your release;  
*Blood divine*, alone heal your deadly disease:  
 To rescue *thy* soul from sin's torturing sting  
 Cost the blood of heaven's eternal King.

Yes, the heart of the Holy One broken must be,  
 And *His precious blood* be pour'd out for thee:  
 The Lord—the Redeemer must seek you and save  
 Through the ocean of wrath—through death, and the grave:  
 Life flows to the soul from His bleeding side,  
 To save you, Jehovah has suffer'd and died.

Life by *His death*: O behold and adore  
 This Stricken One; see from every pore  
 Of His frame convuls'd in the deadly strife,  
 His blood flows forth to give you life:  
 The *blood of God*, from Calvary's tree,  
 This, *this* is the soul's only remedy.

Will you tread under foot the atonement of God?  
 Will you scorn the offer of life through his blood,  
 And die without mercy!—O bow the knee,  
 And bless the Saviour who bleeds for thee:  
 To *this Tree of Life*, turn the failing eye  
 Take and eat, and live, and never die.

MAXTON.

ART. IX. *Ecclesiastical Proceedings.*

The General Synod of the Reformed Presbyterian church met in this city on the 15th ult., and was opened by a sermon from the Moderator, Rev. John N. McLeod, of New York, on the subject of the "unity of the church."

The General Synod is a representative body, composed of delegates from Presbyteries. At this meeting about twenty delegates attended.

The Synod continued in session for eight days, and transacted much important business. The reports on the state of religion and other matters of interest, which were sent up from the respective Presbyteries, were said to be very encouraging, and seemed to indicate a condition of increasing prosperity and efficiency in this department of the church of Christ.

At the last biennial meeting of this Synod, a proposition was introduced to attempt the calling of a convention of evangelical churches to consider the existing divisions among them, and devise means for their removal. The whole subject was referred to a Committee who reported at the recent meeting. The Committee in the interval, had laid the plan before three different churches, all of whom had expressed their approbation of it. The calling of the Convention, with the concurrence of other evangelical denominations was agreed upon; a time for its meeting recommended, and Rev. Drs. Wylie and Black, with the Ruling Elder Dr. McMillan appointed to attend it as representatives from the Reformed Presbyterian Church.

A proposal for a friendly correspondence was presented to Synod, by Rev. Drs. Brownlee and Knox, and the Elder Abraham Van Nest, as a committee from the General Synod of the Reformed Dutch Church. The proposal was acceded to by Synod, a plan of correspondence adopted, and Rev. Dr. McMaster appointed to represent the Synod in the Supreme Judicatory of the Reformed Dutch Church, should that body see fit to sanction the plan reported by the Joint Committee.

At this meeting too, Synod instructed their Board of Missions to establish a station among some of the tribes of American Indians. Harmony and confidence seemed to prevail among all the members of Synod and they separated, having given an impulse to the cause of truth and order, whose influence we trust, will not be confined to their own religious denomination.—*Ch. Intelligencer.*

ART. X. *Miscellany.*

DECISION OF THE LIBRARY CASE.

We feel exceedingly happy to announce to our readers, the decision of this long pending case, in favor of the A. R. Synod. The books are to be delivered up, and all monies received along with the books, by the General Assembly, are to be refunded, with interest thereon from the time of the pretended union, in 1822. We believe all impartial persons will agree that this is a righteous decision. We are not informed whether any appeal can be taken from the decisions of the court of Chancery, in the state of New-Jersey. But if there can, as in this



State, it is presumed that there will be none, in as much as the Trustees of Princeton have expressed a willingness to give up the Library, whenever they had legal authority for so doing.—*Ch. Magazine.*

#### PRESBYTERIAN PAPERS.

We have before us seven Presbyterian newspapers. They are the last numbers that have reached us, at this present writing, from seven different offices. They contain in all 164 columns; of which 85 columns—more than half—are occupied by articles relating to the great controversy now in progress in that Church. The same papers have 34 columns devoted to matters not religious. Out of the whole 164 columns, therefore, there are only about 45 occupied by religious articles, exclusive of that one controversy. That controversy occupies nearly twice as much room as all other religious subjects put together.

It is now about two months since the close of the last General Assembly. Had we taken the papers of any other week of the last eight or ten, we should not probably have found the space devoted to the controversy at all less. Nor does it seem probable that any considerable alteration will take place very soon.—*Vt. Chron.*

#### REV. JOSEPH WOLFF.

Most of our readers will recollect the name of this remarkable man; that he was born a Jew; studied at the Propaganda at Rome; became a missionary to his own kindred according to the flesh; visited the Levant, Syria, Palestine, Egypt, &c.; then sought the descendants of the Ten Tribes in Bucharra; travelled over a great part of India, even to the borders of Thibet; and finally, undertook to reach Timbuctoo through Abyssinia. In rendering assistance to Rev. Mr. Gobat and family in Abyssinia, his health failed. For its recovery, he took a voyage to Bombay, and from that place to America, where he had been invited by Bishop McIlvain of Ohio and others, whom he had personally known in England. He arrived in this city on Tuesday of this week. He intends to remain for some time in this country, and among other objects, if practicable, judge for himself whether the American Indians are the descendants of Abraham.—*N. Y. Obs.*

#### ART. XI. *Ecclesiastical Record.*

At a meeting of the Associate Presbytery of Albany, held in the city of New York on the 26th of July last, Mr. James Williamson, a Licentiate from the Synod of Original Seceders, was admitted to the fellowship of the church and appointed to supply in the vacant congregations under the care of Presbytery.

On the 6th ult. the Associate Presbytery of Muskingum ordained Mr. Joseph McKie to the office of the holy ministry at Wooster. Rev. T. Wilson preached from Luke xii. 42. and Rev. S. Hindman delivered the charges to the pastor and people.

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There are still a few persons who paid moneys on account of the Monitor at the late meeting of Synod, who have not attended to the request contained on the cover of the July No. As speedy a compliance as possible with that request would greatly oblige us. We hope our friends and patrons will procure and forward to us as soon as possible, the names of new subscribers for the XIV Vol. We have a large surplus of copies still on hand.

N. B. The New-York city subscribers are requested to call hereafter at Mr. John Duncan's, No. 407 Broadway, and receive their Monitors.

### *Receipts during the Month of September by Mail.*

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